A True relation of the faction begun at *VVisbich*, by Fa. *Edmonds, alias VVeston*, a Iesuite, 1595. and continued since by Fa. *Walley, alias Garnet*, the Prouinciall of the Iesuits in England, and by Fa. *Parsons* in Rome, with their adherents:

Against vs the Secular Priests their brethren and fellow Prisoners, that disliked of nouelties, *and thought it dishonourable to the auncient Ecclesiasticall Discipline of the Catholicke Church, that Secular Priests should be gouerned by Iesuits.*

Newly Imprinted.
1601.

To the true Catholick Reader.

IN *such bookes as some of our brethren haue bin lately constrayned to set out for your satisfaction: there is often mention made of the contention at* Wisbich *begun* 1595. *Of this contention, there haue gone many reports: and as yet the truth thereof hath not bin so fully published, as it is conuenient: the indirect course of our new aduersaries considered. Such as are infected with our English Iesuitisme, do ascribe all the blame in that behalfe vnto vs, that are secular Priests: in that we could not be brought to alter our old orders for the aduauncement of Fa.* Weston *a Iesuite to become our Gouernor or Agent; as his faction tearmed him. To make this matter therefore as cleare as the sunne, and that no indiscreete Catholike may be ignorant of the truth herein, if he will not wilfully shut his eyes, or stop his eares, as our Archpriest would haue them: we haue thought it our duties to deliuer vnto you from point to point (as in the sight of God) the beginning and proceeding of those garboyles then amongst vs. And at this time, we are the rather moued so to do: because it hath pleased Maister* Blackwell *our sayd Arch-priest, very lately to send to his twelue Assistants to be diuulged a certaine Censure, or (we know not what to tearme it) a sheet of paper, fraught neither with wit, honest dealing, discretion, or learning: but in effect with as many shifts and lyes almost as lines, in derogation not only of some of the said bookes set out by our brethren, tearming the same (as if either he himselfe, or some of his commaunders the Iesuites had made them) to be seditious bookes: but likewise taketh vpon him, to touch the said contention, not in many words, but with much follie and great vntruth. We will be bold by way of Preface, a little to touch them.*

These are his words. The first point (sayth he, meaning the diuision at Wisbich) *was a thing long since ended with great edification, and by the meanes principally of those*

which are most condemned. It toucheth the greater and better part of that company. It nothing concerneth our authoritie: it being more auncient, and having orders taken at the attonement by their owne consent. It is well knowne at Rome *by whose meanes they were disannulled. Neither is it more vnfitting for those which lived in one house to institute rules for such as voluntarily demaunded and accepted them then to procure a sodality abroade. Thus farre our Arch-priest: and it is all he writeth to his assistants of this matter: which we the rather note to shew the extremity of his pride, in supposing by such an answere to the sayd bookes concerning that diuision to wipe away those imputations & matters, wherwith both Fa.* Garnet, *& Fa.* Welton, *& he himselfe in some sort are charged. That which here he sayth either touching our contention at* Wisbich, *or any thing whereof he hath written to his sayd assistants against the sayd bookes, is fully answered in print by one of our brethren, a true Catholick Priest: We hartily pray you to procure the booke, and then iudge of our Arch-priest as you finde him. In the meane while and because this our treatise may come to your hands before the other, although the history following doth sufficiently confute his words by vs now cited: yet will we giue you some little tryall of our new Gouernors wisedome and sinceritie, by that which here he writeth.*

The first point (sayth he) was a thing long since ended. And what then maister Blackwell? *will you reason thus? It was long since ended: ergo, maister* Garnet *and maister* Welton, *the firebrands of that garboile with their factious adherents are not to be blamed as our brethren haue writ of them in their sayd booke? But we beseech you sir vpon your small credit tell vs, is that contention long since ended? Nay rather (speake man) is it ended as yet? It was in effect: whether it were meete, and according to the auncient ecclesiasticall Discipline, that a Iesuite should haue the commaundement ouer secular Priests. And is this point*

yet

yet decided? There was we confesse (as we thought) an end made amongst vs 1596. by maister Mush, and maister Dudley, and that with edification: but it fell out farre otherwise. The edification you make mention of was nothing suitable to that edification, whereof the Apostle speaketh: but was much more agreeable to the building of Babell that tower of confusion. For whilest we of the vnitie were quiet, and supposed all had bin well: maister Garnet, and his subiect maister Weston, were so moued, that they had bin disappointed of their sayd gouernment amongst vs, as like prowde Nymrods and boisterous hunters they cast about how to bring vs vnder them by another stratageme, as by the historie it will appeare.

When he also further sayth, that the end he mentioneth was made by the meanes principally of those which are most condemned: he meaneth maister Garnet and maister Weston to be those principall persons; or else his speech is senseless: and then also he writeth most falsely. For true it is, that the end which we supposed had bin made, was compassed by maister Mush and maister Dudley full sore against the harts and good likings of the sayd two Iesuites. Mary if he meane such an end of the sayd contention as they two propounded to them selues, which was but an interim to a further mischiefe, such an end, as then they respected and sought after, and do now perswade them selues to haue found it (whilest maister Garnet ruleth the roast) then indeede Fa. Garnet and Fa. Weston may truly be sayd to haue bin the especiall contriuers of it: otherwise it proceedeth from incredible boldnes to pretend them to be authors of any good peace, who breathe forth nothing but dissension and cruelty.

And where he sayth (as we suppose) that maister Garnet and maister Weston, are two men now most condemned: it is true that they are indeed condemned for their Machiauillian practises against their brethren: being (vnder pretence of their Fatherhoods) so puft vp with pride and arrogancie, as it is scarse probable to relate. But yet some

exception may iustly be taken to his words, in that he sayth, they are most condemned. For in good sooth, we thinke his maistership as farre too blame as either of them, or more: in that being a secular Priest, he doth so tyrannize ouer his owne brethren by calling, and hath not the wit to see, how he is abused and made a puppie to daunce after their pipe, and to execute what they do commaund him.

But it followeth forsooth: that the said diuision toucheth the greater and better part of that company. Alack alack, doth it so? It toucheth indeede the greater part: and that very neerely: for it shewed them for the time to be very factious: such as secretly banded, and combined themselues with a Iesuite against their fellow prisoners and brethren. And therefore in that hee sayth those conspiring companions were the better part, he speaketh like himselfe very vntruly, as we in our iudgements do esteeme of honest men. Mary in his sense, and according to the common saying, the verier knaues, the better luck: they may well be reckoned the better part: because none are iudged vertuous or of any estimation that oppose themselues against the Iesuites, or refuse to worship their Iesuiticall Idoll our Arch-priest. And yet we will be content to let them go for once as he would haue them: so he ioyne those words with the other that follow: and to this effect. The sayd contention toucheth the better part, and therefore it concerneth neither himselfe, nor any of his loning assistants, nor their impregnable authoritie. But in good sooth maister Blackwell, speake truly man: doth not that contention in some sort touch your high authoritie? Was it not the ground of it? If we had yeelded to Fa. Westons agencie, had you bin euer aduanced as you are? Did not our garboyles beget your greatnes? If maister Weston had preuailed with vs, maister Garnet would haue wiped your nose for dealing like a yong prince abroade as you do. And therefore indeed in a right good sense, wee are your good maisters, and so you ought to esteeme vs. But if we should deale more seriously

with

with you, and vrge you to set downe, wherein the said great part was, or is the better: what durst you say, if you haue any sparke of the feare of God before your eyes? Are they better learned? for shame you will not say it. Are their liues more sincere? I hope you will charge vs with no dishonestie: or if you dare, we defye you: being in our liues we trust blameles before men, and euery way as honest as your selfe at the least.

As touching the orders you speake of; they were yeelded vnto (it is true) by our consent, and that most willinglie: but as for maister Weston, it so stroke him to the hart to yeeld vnto them, as he fell downe presently before the company into a swoune: such was his pride, and so vnwilling he was to be ouer-ruled for the time. And whereas our Archpriest saith: that it is well knowne at Rome by whose means the said orders were disanulled: we are glad to heare it, and haue taken some little paines in this treatise, to make it also as well knowne here in England. If his meaning be that we of the Vnity did first disanull them, he sayth vntruly, and they in Rome are falsely informed. No, no, those orders crossed too much the Iesuites deseignements to haue any long continuance, where they had any factions creatures to infringe them.

But that which followeth, is worthie some especiall consideration. Neither was it more vnfitting (sayth maister Blackwell) for those which lined in one house to institute rules, for such, as voluntarily demaunded and accepted them, then to procure a sodality abroade. In good faith we are sory, that we are compelled to discloſe this fellowes falshood, and how much he is sunne-burnt with Iesuitisme. It is a world to see how artificially he doth smooth ouer in this place diuers false, and some very absurd points. And first consider we pray you: whether it was as fit for Priests in prison to choose a Iesuite to rule them, as for other Priests abroade, to desire to haue a Bishop to gouerne them: and whether suiteth better with the auncient discipline of the

Catholick

Catholick Church for secular Priests to sue to the Prouin-ciall of the Iesuites to haue a Iesuite for their head: or for others to sue to his holynes to assigne them a Bishop. But let this passe: and proceede we to the rest: and when you heare the truth in a word, then consider the mans sincerities. It will appeare vnto you by the history following, that Fa. Weston had bin laboring for a superioritie ouer his brethren for the space of seauen yeeres. To that purpose he had insinuated himselfe by hypocrisie, and vnequall distribution of money into the fauors of the yonger sort, such as were either themselues Iesuites, or else inclining thereunto. The Rules he speaketh of, were of Fa. Westons owne making. And all this was done secretly, the grauer sort of the company being neuer acquainted with it. When they had contriued their busines, as you haue heard: they pretend themselues to be more holy, then the rest of vs whom they misliked: and that therefore, in respect of the sinnes that raigned amongst vs; they would no more either eate or drinke with vs, but would haue their diet by themselues. And in conclusion, they seuered themselues from vs, and dealt as you shall perceiue in this treatise at large; more like Donatists, then Catholick Priests. And all this iniquitie doth this Iesuiticall Arch-priest couer in the sayd words, so Clarkly masked with good tearmes, without any regard either of conscience, or common honesty, but to abuse the world, for the better vpholding of his owne credit: which being gotten by falshood, is still yet so mainteined. But we keepe you too long from the story it selfe: and therefore referring you for this matter to the sayd printed discourse, in answere both of it, and many other points, we commit you by our prayers to Almighty God, who open your eyes and harts, that you may truly discerne betweene wolues and true pastors of your soules, and accordingly to imbrace them, as heretofore you haue done, and we hope will do hereafter.

A

A true relation of the faction begun at VVisbich.

IN the yeare 1579. *M. Saunders* was dispatched from *Rome* to *Ireland*: and not long after the Pope sent other forces thither. About the same time also, the King of *Spayne* intending to assayle *Portugall*, vpon the death of King *Henry* the late Cardinall, prepared an Army and a Nauy (as it was pretended) for *England*. And to countenance the same, he procured by Cardinall *Alexandrine* his meanes, the renouation of the Bull published by *Pius quintus* against her Maiestie: and printing of them to the number of 1500. at the least, he was content they should be spread abroad. Not long after Father *Parsons*, and two other Iesuites his subiects, Father *Campion* and Father *Cotham*, came into *England* with such a noyse, as mooued great expectation in some, and diligent caution to be had of their proceedings by others. These things hapning thus together: her Maiestie and the State (as fearing the worst) disposed of the affayres in the Realme accordingly: and thought it conuenient to carry a hand more hardly vpon the Catholicks. So as in the yeare 1580. Doctor *Watson* Bishop of *Lincolne*, Doctor *Feckenam* Abbot of *Westminster*, Doctor *Young*, maister *Metham*, Doctor *Oxenbridge*, and maister *Bluet*, were sent to remayne as prisoners in the Castle of *Wisbich*, where they liued in great vnitie and brotherly kindnes: euery man intermedling only with

his owne affayres and priuate meditations. They were all in commons with the keeper: and for their recreation, had a Garden there to walke in, and to solace themselues as they thought good. Such money as was sent to any particular man he had himselfe the disposition of it as he thought it conuenient, that which came for the common vse, was by all their consents deliuered still to mayster *Bluet*, who diuided the same to euery man alike. There was then no affectation of superiority, but euery man yeelded of his owne accord that duty and precedencie which to euery one was due, the keeper hauing the commaundement ouer them all. Afterwards within about three yeares, eight or nine Gentlemen were likewise sent to remayne there as prisoners, vpon certayne speeches that the Duke of *Guise* had some intendment against *England*, whereby the number of the prisoners increased, without any disturbance at all to the foresayde vnity. These Gentlemen liued at their owne charges, and as most dutifull children demeaned themselues towards their fellow prisoners, and spirituall fathers. If at any time some little indiscretion hapned in any, a word (especially of his ghostly father) was more then sufficient to reforme it: or if vpon such like an occasion Bishop *Watson* were mooued to reprooue this or that, his answere was, What? are we not fellow prisoners? Are we not at the commaundement of an other? Shall I adde affliction to one that is afflicted? Are we men who professe our selues to be examples to others in suffering for our consciences, and shall we not be thought then able without controllers to gouerne our selues? Be content: I will not take vpon me to reprooue my fellow prisoners. And indeed this was the course that euery man held: so as by submitting themselues one to an other, euery man had a commaunding power one ouer an other, such was the most

christian

christian and brotherly affection amongst them. In this sort they liued till all were either dead or gone, but maister *Metham* and maister *Bluet*, which was for the space of about sixe or seauen yeares.

Afterwards (vpon new attempts by *Babington* and his associates against her Maiestie, and by reason of the rumours of the King of *Spaines* preparations) aboue thirtie priests that were prisoners elsewhere, were in the yeare 1587 (as we remember) sent likewise to *Wisbich*. In which number was maister *Edmonds, alias Weston*, a Iesuite: a man, who after *Heywoods* departure out of *England*, was sent hither by *Parsons* from *Paris* to bee his substitute, or Prouinciall: Vpon whose apprehension maister *Walley, alias Garnet*, by order from Fa. *Parsons*, did succede him in that office. This company had scarsely consorted themselues with maister *Metham* and maister *Bluet* by the space of a weeke, but Fa. *Weston* (hauing in him the reliques of his late prouincialitie) began to cast about how he might aduance himselfe aboue his brethren. To which effect, entring amongst his best acquaintance into a great commendation of discipline, he offred to their considerations a very simple man one maister *Dryland* (a Seminary priest, and his ghostly father) for a fit person, to take vpon him the direction and ouersight of the whole companie: adding, that if they thought that there were any thing in him (the sayd *Weston*) worthy the reckening of, he would imploy the same at their commaundement to the assisting and directing of him the sayd *Dryland* for the full supplying of any defects in him. This motion finding little successe, it being very absurd to make choyse of a head, that must borrow his discretion and directions of an other (as at this day our Arch-priest *Blackwell* doth of Fa. *Garnet* the Iesuite) he the sayd *Weston* gaue it ouer for about three weekes. And then he began againe

(though in a more generall ſort) to inſiſt very grauely vpon his ſayd pretended diſcipline: ayming with all his skill at his owne particular preferment: for thus the caſe ſtood. Maiſter *Bluet* (being a man that had bin chiefely imployed in the affaires of that houſe) was iunior to maiſter *Metham*: and he the ſayd maiſter *Metham* (hauing more lately entred into the ſociety of the Ieſuits then maiſter *Weſton*) was thereby (notwithſtanding that otherwiſe he was farre his auncient) yet his inferior according to the rules of that calling. Now one of theſe three (if there ſhould haue bin a gouernour choſen) being ſuppoſed to be the fitteſt amongſt all the reſt for ſuch a place: maiſter *Weſton* geſſed, that in that choyſe they would haue omitted maiſter *Bluet* in reſpect of maiſter *Metham*; and him the ſayd maiſter *Metham* in regard of himſelfe, and that ſo they ſhould haue bin driuen to haue choſen him the ſayd *Weſton*. But it fell out otherwiſe: for in their conſultation it was thought that maiſter *Bluet*, by reaſon of his long experience in that houſe, and of his acquaintance in that towne, together with the generall knowledge had of him with all Catholicks in *England*, in reſpect of his long dealings with the common money, could in no ſort be omitted: So as they concluded, that if they muſt be driuen to haue any ſuch gouernment ouer them, it was moſt expedient to chooſe them all three. Whereupon maiſter *Weſton* perceiuing that he could not get the whole regiment to himſelfe, gaue that attempt ouer: vnder pretence, that he being a Ieſuite, was forbidden by the rules of his order, and others his ſuperiors, to meddle in matters of gouernment.

But it is here to be obſerued: that the Ieſuites long before this time, hauing gotten the regiment of the Engliſh Seminary at *Rome*: our countriemen of that order no ſooner came into *England*, but preſently (as

the

the ſequele declared) they began to lay their plots how they might bring the ſecular prieſts heads vnder their girdles. For notwithſtanding their ſaid rule (of not intermedling with gouernment) mentioned by Fa. *Weſton*, they haue ſo many wayes to qualify it, as indeed it is but a mask to couer their ſleights with, till opportunitie doth ſerue them. Whereof Fa. *Weſton* hauing ſufficient intelligence and skill, did not from time to time (almoſt by the ſpace of ſeauen yeares) omit to put the ſame in practiſe. He laboured, as cunningly as he could, to creepe into the fauour of the yonger ſort. When ſtrangers came, it ſhould eſcape him narrowly, but he would be the firſt that ſhould bid them welcome: and no friendſhip could be held with him, except he might make the collation at ſuch times vſuall. In which collations he would ſeldome omit to inſiſt vpon the commendation of order and diſcipline: which being things in themſelues of great worth, he was ſtill therein to them that vnderſtood him not very plauſible. Being a man as impatient as ſome of his fellowes, and of as haughty a ſpirit as any man can be: it was wonderfull to conſider, what humblenes and ſimplicitie he would pretend. His ſighs and zeale ſeemed to be extraordinary: as though the perfection of true mortification had bin the only thing he aymed at. Marry, with all this hypocriſie he deceiued none, but ſuch as did not looke more narrowly into his proceedings: a righter Phariſee cannot eaſily be found. In ŷ middeſt of his humilitie nothing troubled him more, then that maiſter Doct. *Bagſhaw* (being a Doctor of Diuinitie) ſhould haue place before him at the table: inſomuch as the better to content him, we were driuen to place him at the tables end with him. The Ieſuites abroad hauing gotten the greateſt part of cõtribution for priſoners into their hands, much was ſent to be diſtributed, by this good father:

wherewith (through his vnequall distribution of it) he laboured nothing more, then how he might draw, and binde men vnto him, to make his side and faction strong inough against the time, he had occasion to vse them. These & many other such his vnder-hand practises being well discerned by maister *Metham* and others, he the sayd maister *Metham* was very much mooued, and did greatly lament the same. This maister *Metham* was a vertuous learned Priest, who when he was prisoner in the Tower vowed to become a Iesuite; as admiring that calling, because he was not acquainted with their courses: but afterwards at his being in *Wisbich*, he found by wofull experience that all was not gold that glistered. Sundry times he hath sayd to some of our company, not without teares in his eyes, Keepe this fellow downe asmuch as you can, meaning Fa. *Weston*: by labouring to be popular, he becõmeth the ringleader of all mutinies in the house, which in time will breede faction against you. This house will come to vtter shame through his folly. I pray God that I dye before it commeth to passe, for I do foresee such a mischiefe. Thus maister *Metham*.

Cardinall *Alane*, when the Iesuites first came into *England*, told sundry of his friends, that certainely they (the said Iesuites) would rayse great garboyles in this countrey, by seeking to disgrace secular priests, and to aduance themselues aboue them. He had great experience of the ambition which raigned in many of that societie, and therefore indeuoured (as he might conueniently) to represse that humor in our English Iesuites, which kept them within some reasonable compasse whilest he liued. But afterwards they heard no sooner of his death, and shortly after of the death of Doctor *Lewys* Bishop of *Cassane* (of whome they stood in some feare, suspecting he should haue bin made Cardinall in the others place) but their insolencie

cie burſt foorth as a flame that had bin long ſuppreſſed. They depraued both thoſe worthy perſons now dead very ſlaunderouſly, charging the Cardinall to haue bin but a ſimple man, and of no great worth; and the Biſhop to haue bin a factious perſon in *Rome*: and all this (forſooth) becauſe ſometimes they both had croſſed ſundry of their lewd attempts. Fa. *Weſton* at *Wiſbich* (as a man who had long trauailed with his imaginary diſcipline) hearing of theſe mens deaths, and being as he thought, backed ſufficiently by his confederates, began to bring forth the fruits thereof. He lifted vp his coũtenance, as if a new ſpirit had bin put into him, and tooke vpon him to controll, and finde fault with this and that: (as the comming into the Hall of a Hobby-horſe in Chriſtmas) affirming that he would no longer tolerate theſe and thoſe ſo groſſe abuſes, but would haue them reformed. At this his pride and vanitie ſome of vs greatly maruayled, but the reaſon thereof (which we then knew not) was this. We were then priſoners in the houſe to the number of 34. whereof by his foreſayd practiſes he had allured vnto him 19. who by his direction had choſen him to be their head, and giuen him the name of their Agent. Whereupon this grand ſenior thus promoted, withdrew himſelfe to his chamber by the ſpace of a fortnight, of purpoſe (as we afterwards perceiued) to rowze himſelfe, and to deuiſe ſome ſuch new orders and lawes, as he thought moſt conuenient for the gouernment of his ſubiects, which being reſolued vpon by him, he did dedicate them vpon Candlemas day to the bleſſed Virgin, as himſelfe afterwards confeſſed. You muſt vnderſtand, that he did not proceede thus farre, without Fa. *Garnets* priuity and conſent. Howbeit, his ſayd ſubiects being ignorant thereof, they poore fooles muſt needs write a letter to his fatherhood, to craue his approbation of their ſayd election.

Beſides,

Beſides, Fa. *Weſton* had ſo practiſed vnder hand with ſome of his ſayd 19. ſubiects, as this his new preferment muſt be obtruded vpon him, whether he would forſooth or not. And accordingly the ſayd letter was framed: ſignifying to maiſter *Garnet*, that he the ſayd maiſter *Weſton* was as a man taken with the palſey of the mind, and would in no wiſe accept of their election, except that he by his commaunding authoritie, would bid him riſe vp and walke before them in the way of the righteous.

With this letter they ſent alſo the ſayd lawes or rules, being in number 22. whereof ſome of them were ridiculous, and ſome of them very ſcandalous. Theſe things (as we coniecture, for the diſtinct times were kept cloſe from vs) being ſent to Fa. *Garnet*; the new Agent after he had withdrawne himſelfe from the reſt of the company by the ſpace of a fortnight, directed maiſter *Southworth* a Prieſt, and our fellow-priſoner vnto maiſter *Bluet*, to ſignifie vnto him, that Fa. *Weſton* deſired him to allot to him, and to his company being 19. the high table in the Hall: and that leauing the ordinary Kitchin to them, he the ſayd maiſter *Bluet*, with the reſt (but twelue in number) would be content to prouide themſelues of another. What meane you by this meſſage, quoth maiſter *Bluet*? Cannot the Hall and Kitchin ſerue vs all now, as heretofore they haue done? No, ſayth maiſter *Southworth*, we are determined (20. of vs) to draw our ſelues into a more ſtrict order of life: and haue therefore reſolued to keepe commons together amongſt our ſelues, thereby the better to auoyd ſuch ſinnes, as whoredome, drunkennes, and dicing, the ſame being too ordinarie with ſome in this houſe. What, quoth maiſter *Bluet*: hath Fa. *Weſton* ſent you vnto me with this meſſage? and he anſwering, yea: He the ſayd maiſter *Bluet* went to Fa. *Weſton*, who iuſtified the ſayd meſſage:

ſauing

ſaying that he qualified the mentioning of the ſayd crimes with humme and hah: ſaying at the laſt (as though butter would not haue melted in his mouth) indeed we reuerence you, and maiſter Doct. *Bagſhaw*: but amongſt the reſt, there are ſome enormities, which we would be glad to auoyd: and do therefore purpoſe to impoſe vpon our ſelues a more ſtrict order, leauing you and others, to follow ſuch courſes, as you ſhall thinke good. With this his anſwere, maiſter *Bluet* being ſomewhat moued: Haue you kept your chamber (ſayth he) all this while, for this? Shall we haue a new *Donatus* amongſt vs, to reuiue againe that peſtilent ſchiſme? Can you name any in the houſe, worſe then your ſelues? Well, well: I pray you leaue this courſe: it is naught. Be content to eate and drinke with vs ſtill: for, aſſure your ſelfe, we will neuer yeeld, that you ſhould haue any ſeuerall roomes graunted vnto you; thereby to ſeuer your ſelues from vs. And ſo after many other ſpeeches, for that time they parted.

When maiſter *Bluet* had imparted vnto vs the ſayd meſſage, and his ſayd diſcourſe with Fa. *Weſton*, it did very much grieue vs all, as foreſeeing what publick ſcandale it would grow vnto: and therefore diuers of vs dealt with them particularly, that they would deſiſt from that their purpoſe, and be content that we might liue together ſtill, like priſoners, and louing brethren, as we haue done before. But all was in vaine: they inlarged their calumniation and ſlaunders of vs, and began to ſpread the ſame abroad to our great diſcredits: and would in no wiſe be ſtayed from the courſe they had begun. Howbeit, we hindered as long as we could their publick ſeparation from vs, by keeping our old places, ſome of vs, at euery table: ſo as they could not chooſe, except they would haue forborne their dinners and ſuppers, but that they muſt needs ſit amongſt vs. Whereupon Fa. *Weſton* ſent the

ſayd *Southworth* to our keeper, with the like meſſage in effect to the former, concerning their intent (for the auoyding of ſinne) to keepe commons by themſelues, apart from the reſt: and therefore to intreate him, that they might haue a roome aſſigned them, to make a Kitchin of, and ſome other places meete and conuenient for them; offering him ſome large conſideration for his good will therein. But he conſulting with ſome of the grauer ſort, diſliked their attempt: and reiecting their ſuite, commaunded them to continue in peace and quietnes, as the State had appointed, and as he found them, at his firſt comming to be their keeper: vnleſſe they could ſhew vnto him againſt the reſt, ſome capitall crimes which might warrant him to graunt their ſeparation: for (ſayd he) I am a Iuſtice of peace, qualifyed to take notice of ſuch crimes. To whom maiſter *Southworth* anſwered: that in this caſe, the Queene could not make him a competent iudge: and that the crymes were ſuch and ſo great, as in conſcience they could not keepe company with vs. Why (ſayd maiſter *Medlye*) what crymes are thoſe ſo horrible, that the Queenes authority cannot reach to take knowledge of? Maiſter *Bluet* can tell you (ſayth maiſter *Southworth*) for I haue ſignifyed them vnto him. Very well quoth maiſter *Bluet*: I ſee the old prouerb verified now in you: An Engliſh man Italionate, is a Diuell incarnate. If you told me the cauſes why *Weſton* and you do attempt to make this ſchiſme and diuiſion in the houſe, why may not your ſlaundering toong vtter the ſame to maiſter *Medlye* our keeper? Muſt I be your Bedle to proclayme your lyes? But maiſter *Medly*, this Italionated companyon hath this craft in his budget: if I ſhould now relate vnto you what he hath told me of this matter, then would he being meerely Ieſuited, deny it, and ſo turne the blame vpon me, that I telling it you publickly, do

ſlaunder

ſlaunder the houſe, and not he, nor his fellowes, that told it but ſecretly. Vpon this, and ſuch like communication, maiſter *Medlye* fell to the commendation of the quiet behauior of thoſe priſoners, which were firſt ſent to *Wiſbich*: ſaying, that it was nothing, but the turbulent ſpirits, and humour of youth, that wanting due wiſdome, diſcretion, and grauitie, thruſt them into theſe noueltyes.

Much iangling they kept both at this time and afterwards for ſeuerall roomes: but fayling of their deſire therein, they grew to a great diſlike with the keeper: and to be reuenged vpon him, procured in ſhort time two Prieſts to eſcape from him out of priſon, which they knew would grieue him much. Beſides, the ordinary Chappell belonging to the Biſhop of *Ely*, lying fitly by them, they aduentured of themſelues to dedicate the ſame to *Bacchus* for their Buttery: and entertayning an other Brewer (one *Palmer*) laid ſuch Beere in it as they thought meete. It is not almoſt credible what brablings were about theſe matters: and with what malice and impietie they did alſo proſecute vs, by ſeeking to blemiſh our good names, as though they had quite forgot that we were Catholick Prieſts, and their fellow priſoners. The common enemy could not haue vſed vs much more deſpitefully.

By this time Fa. *Garnet* hauing peruſed the ſayd rules and letter, returned his approbation of them in a generall letter to that company, and alluding to a point mentioned in their letter to him, commaunded his ſubiect Fa. *Weſton* as an hypocriticall paralytick, to take vp his bed and walke: that is, he gaue him leaue to accept of the Agency, impoſed forſooth by them vpon him: but vnder-hand ſent to Fa. *Weſton* himſelfe a priuate letter; wherein he admoniſhed him in any ſort ſo to take vpon him that his new Prelacy, as both his the ſayd fathers name for auoyding of enuy might

be conceaſed: and that it might ſeeme to proceede wholy, from the importunity of thoſe that had choſen him. All theſe particulars were at this time vnknowne vnto vs: they played faſt and looſe in corners (as you ſee) buying and ſelling of vs (as honeſt men as themſelues) at their pleaſures.

Whileſt they were thus in this garboyle with vs, animated therein by Fa. *Garnet*: it hapned that maiſter *Dolman* (a graue Prieſt) came to *Wiſbich*, with ſome contribution for the whole company: who perceiuing and lamẽting what a breach he found of our auncient vnity, did endeuor for the ſpace almoſt of a weeke, to haue reduced vs thereunto againe, being earneſtly deſired by vs all ſo to do. At this his being there, maiſter *Southworth* drew him with importunitie into his chamber, and did ſhew vnto him their foreſayd letter, and rules, which they had ſent to Fa. *Garnet*, entring into a long diſcourſe with him, concerning their purpoſe, to ſeparate themſelues from vs. Whereunto maiſter *Dolman* aunſwering, that in ſo doing, they would aſſuredly be the occaſion of great ſcandale: he replyed, that their company were reſolute to go through with it.

We had heard before of the ſayd letter and rules ſent to Fa. *Garnet*: but (as we then told M. *Dolman*) we could neuer come to the ſight of them: and therefore we deſired him to be a meanes, that we might haue the peruſing of them. Whereunto he did very willingly yeeld; as thinking our motion therein very reaſonable: and thereupon going to maiſter *Southworth*, he ſo preuayled with him, as that he the ſayd maiſter *Dolman* brought them vnto vs: which when we had read, we were much perplexed, finding our credits to be greatly touched by them. Howbeit, maiſter Doctor *Bagſhaw*, in a very mild and charitable ſort, did then deſire maiſter *Dolman*, that by his mediation he might haue

haue conference with Fa. *VVeſton*: promiſing, that he would be a meanes, that this controuerſie ſhould be ended to his honor & credit, and to a further increaſe of amity and charity, then euer there had bin for a long time amongſt vs. Maiſter *Dolman* being a glad man to heare ſo much from him, dealt with Fa. *VVeſton* accordingly: whome he found ſo ſtiffe, as he could by no meanes perſwade him to admit of that godly offer: notwithſtanding it was made vnto him thrice; and ſo oft preſſed by him the ſayd *Dolman*. Whereby maiſter *Dolman* gathered, that Fa. *VVeſton* had receiued ſome commaundement from maiſter *Garnet*, to take vpon him his ſayd Agency: and for the better contenting of Doctor *Bagſhaw* and his friends (being ſomewhat moued, that maiſter *VVeſton* had ſo oft refuſed conference) told them ſo much: adding, that he thought maiſter *VVeſton* his ſayd refuſall to be thereupon grounded: it being vnlawfull for him to reiect, or call into queſtion that, which his Prouinciall had impoſed vpon him. But afterwards he the ſayd maiſter *Dolman* imparting to maiſter *VVeſton* what he had ſayd to Doctor *Bagſhaw* and his friends, maiſter *VVeſton* flatly denyed that he had receyued from maiſter *Garnet* any ſuch approbation or commaundement, either by letter, or otherwiſe. With which his aunſwere, maiſter *Dolman* acquainting vs, we did the more maruaile why he diſdayned the ſayd offer of conference. Howbeit, ſeeing their courſes, we ſayd that we would not impeach any order, which they thēſelues thought meete to liue vnder: only we deſired to liue in commons tōgether with them, that the world might not take notice of any ſuch ſchiſme amongſt vs: but this was reiected. Whereupon maiſter *Dolman* demaunded of Fa. *VVeſton* whether they meant to keepe any more ſtrict or large dyet by themſelues, then the reſt? who anſwered, that they did not. Why then (quoth he)

haue you taken another Brewer? Maiſter *Weſton* aunſwered: it was, for that he brewed better Beere then ỹ other. Vpon occaſion of theſe ſpeeches betwixt them, maiſter *Dolman* told him, that by reaſon of the choyſe of the ſayd new Bruer, the Towneſmen began to talke at large of their great breach in the Caſtle: and further ſayd, that ſome ſcandale was already growne, by appointing the ſaid Chappell for their Buttery. To which laſt point maiſter *Weſton* replying, aunſwered: that he thought (as the caſe ſtood now in *England*) they might vſe things heere as they found them: which words of his gaue maiſter *Dolman* occaſion to ſhew the contrary, both out of *S. Thomas*, and out of *Nauarre*, in his Commentaries *De ſpoliis*. It were too long to ſet downe what then paſſed amongſt vs, at this time of maiſter *Dolmans* being with vs: but he perceiued ſuch oppoſition to his godly motions, as that he deſired to haue ſome ioyned with him: and that he might then depart, and returne with his Colleague, named by them one Doctor *Bauin*, a fortnight after Eaſter. Hereunto we all willingly yeelded: and ſo after ſixe dayes trauayle amongſt vs, he bade vs farewell. But conſider now a Ieſuiticall trick that hapned. As maiſter *Dolman* was going to horſeback, maiſter *Southworth* met him in the Porters lodge, and told him with great vehemencie of ſpirit, that Fa. *Weſton* had greatly abuſed both him the ſayd maiſter *Dolman*, and the whole company: in that he had receiued a fortnight before a letter from Fa. *Garnet* in approbation of their choyſe to haue him for their Agent: and had kept the ſame in his hands ſo long, without making his company acquainted with it: which he tearmed to be double dealing, as indeed it was in them both. But maiſter *Southworth* pretending his great diſcontentment in that reſpect, perſwaded maiſter *Dolman* to returne back to maiſter *Weſton*, and then hearing the

ſayd

ſayd letter read, and perceiuing that it was ambiguouſly written, ſo as the time did not ſerue him to enter into any diſcourſe of it (hauing a great iourney that night) he departed, without making any of vs acquainted with the ſayd letter: much meruailing (as ſince he hath confeſſed) to finde ſo groſſe a falſhood in maiſter *Weſton*.

In the meane time that we were in expectation of maiſter *Dolmans* returne with his Colleague, it was a world to heare the people, that before had honored and admired vs, ſo long as we kept vnity and integrity, how they changed their opinions of vs, eſpecially of the Ieſuites, tearming them in all ordinary aſſemblies, prowde, ambitious, and vndicatiue perſons: perturbers of ſtates, countries, and commonwealths. What would theſe men do (ſay they) if they had all in their hands: that being in a Gaole, dare take vpon them to rayſe vp ſuch tumults and garboyles? Certaine good men relating theſe things to maiſter *Weſton*, deſired him humbly vpon their knees, to conſider what ſcandale he gaue to the world, and how God and his truth were much blaſphemed by this diſſention: but he, with great contempt and irriſion aunſwered, that he waighed not any mans iudgement: let them alone (ſayth he) *cæci ſunt & duces cæcorum*: if it be a ſcandall, it is *ſcandalum per accidens*, which I care not for: this matter is gone further then may be controlled by man: you ſhall ſee it with hands and ſeales confirmed, ere it be long. With this fathers obſtinacy many were diſcontented: and maiſter *Bluet* did thereupon thinke it conuenient to write to maiſter *Perpoint*, and to deſire him (hauing bin a priſoner before at *Wiſbich*) to moue maiſter *Weſton* by his letter to ſome better quietnes. But the ſayd maiſter *Perpoint* being now altogether Ieſuited (which maiſter *Bluet* knew not of) ſhewed his letter to Fa. *Garnet*, who taking

king it in euill part, writ himselfe thereof to Fa. *Weston*, aduising him, that seeing maister *Bluet* had begun to write abroad of the affayres in that place, they should not now spare either him or any of the rest, to requite them with the like. So as thereupon maister *VVeston* stirred vp a young Priest very well learned, to write a bitter, rayling, and an vnghostly letter to a Gentleman in *London* (a lay brother of that society) against Doctor *Bagshaw* and maister *Bluet*: to the intent that the sayd lay brother (being well esteemed amongst all the chiefest Catholicks) should blaze and spread the same abroad, to their exceeding discredits. But Doctor *Farbeck* being about that time in *London*, and knew very well the affayres then at *VVisbich*: vpon the sight of this letter by a Noble man, dealt very roundly with the sayd lay Iesuite, for the indignity and vnchristian dealing offered to those two persons secretly behinde their backs, where they could not defend their innocencie. He did at that time after a sort, satisfye the Gentleman so farre forth, as the spirit of that generation will be qualified in such a matter: and besides so informed the Noble man of such things as he knew, as that he was pleased with some disdaine to teare the letter in pieces. But the poore Priest that was vrged against his conscience to write it, being admonished thereof, fell out of his wits, and threatned to kill those that set him on worke: whereby they were driuen to intreate their keeper to shut him vp in a close chamber, where he remayned a twelue moneth, and confessing willingly, that for abusing his penne against innocents, he was thus tormented: he asked the sayd parties forgiuenes. You haue heard peraduenture of a Machiuilian maxime: *detrahe audacter, aliquid adhærebit*: and here you haue seene the practise of it.

Maister *Doleman* (as you haue heard before) being departed from vs, hath reported vpon occasion, how carefully

carefully he imployed himselfe on our behalfe. I met (sayth he) with a deere friend to you all: a man well knowne to be excellently well learned in both lawes, and for his vertuous wisdome and other singular good parts in him well beloued, and greatly esteemed of all that know him. I meane Doctor *Windam:* vnto whom, I opened plainly and sincerely the whole matter, and craued it earnestly at his hands, that he would take some paynes therein, and for the loue he bare the generall cause, the especiall affection he had to your company, which I know is as great as he can giue and you desire, and for the old acquaintance and loue, that was between vs beyond the seas, he would aduise and instruct me what to deliuer vnto you. How much he lamented this controuersie amongst you, I am not able to expresse. After three dayes aduisement, he told me, for any that liued together as you do (presupposing he vnderstood your state very well) to diuide themselues from the boord, from the rest of the company (things so standing as they do now) though their purpose were right good, was both against charitie and pollicie. Whereupon hearing his great mislike, I made some hastie returne, and let Fa. *Weston*, with some of his company, vnderstand his resolution, with mine owne therein. Thus farre maister *Dolman*. This his returne was within tenne dayes after his departure, and before the time limited to him and his Colleague to deale in our causes. Vpon which his sayd speeches and communication with Fa. *Weston* concerning Doctor *Windams* opinion: Would God (sayd maister *Weston*) with most earnest affection (as it seemed) that you maister *Dolman* were as well able to perswade the rest, as you haue done me. For mine own part, I mind to giue ouer and meddle no further, but to commend the cause wholy to God: assuring you, if I could do the least of this house good for his

 soules

foules health, by laying my head vnder his feete, I would most willingly do it. I pray you talke with some of our company, and see whether you can perswade them. And thus farre this dissembling Iesuite (by maister *Dolmans* report) very well putting Father *Garnets* aduise in practise, so to enter into his course of gouernment, as that it might be thought to be imposed vpon him in effect against his will. But how found maister *Dolman* this Agents subiects? Fa. *Weston* could haue told him, like a crafty companyon, if he had list to haue saued the poore old mans labour. For he no sooner moued them to reunite themselues, but they startled thereat, and sayd, they were still resolute to proceede in the course which they had vndertaken: and would heare nothing to the contrary.

At this time (as we remember) of maister *Dolmans* being at *Wisbich*, maister *Bluet* entred into speech with maister *Weston* in his the sayd maister *Dolmans* presence, concerning both their desire of seuerall commons, and also their rules and lawes before mentioned: and sayd vnto him: that it seemed very strange that he should persist as he did, in defence of these his proceedings. To whom maister *Westons* ghostly father aunswered: that as he, and Doctor *Bagshaw*, had caryed away the glory and fame of all that was heretofore lawdably done in that Castle: so from hencefoorth Fa. *Weston* would indure it no longer, but would haue the same ascribed to himselfe, and to the Iesuites. Fa. *Weston* halfe ashamed of this so plaine a confession, tooke vpon him to mend it: saying, that their intent of separation was, rather to auoyd such sinnes as were in the house, as whoredome, drunkennes, and dicing, then for any such cause, as the party before had mentioned. And being further vrged to speake plainly, whether he knew himselfe of any such sinnes to be in the house, he aunswered, that he spake not in particular,

cular, but in generall of them. Whereunto maister *Bluet* replying, affirmed, that in saying as he did, and charging no man in particular, he inuolued the whole house as guiltie of those sinnes, and was a detractor thereby in the highest degree. He also the sayd maister *Bluet* proceeded further in effect, as followeth. If there be such enormious sinnes amongst vs, haue we not ghostly fathers to reforme them? or can you name any that herein hath bin refractarious? Is not the sacrament of healthfull penance a sufficient remedie for men in our cases, to keepe vs from such enormities? If the meanes appointed by Christ, haue not sufficient force to remedie these euils: what extraordinary grace or power can we expect from your supposed authoritye and lawes to effect the same? Againe, if such sinnes were in the house: either some particular men were guilty of them, or all: if some, why are they not denounced, that the rest may know, as well those that committed them, as those that fauour or defend them in such their turpitudes? And whereas we are prisoners heere against our wils, and therefore cannot choose but of necessity must dayly conuerse and be together, by order and commaundement of the State, and condition of the prison: how dare you (except you will incroach vpon her Maiesties authority) thus violently attempt to separate her subiects, promulgate lawes, execute punishments, and make your selfe in effect to haue as full power as the Pope hath himselfe? In that you seeme without his authority to make a new order of Religion, or I know not what, with bands, lawes, rules, and punishments, except your power be more then we can dreame of: you incurre thereby the sentence of excommunication: and by the lawes of this Realme, it is well knowne, that *omnis coitio* in the kingdome not prescribed by her Highnesse, is subiect to a very heauy censure. When *Iames* and *Iohn* priuatly

foules health, by laying my head vnder his feete, I would moſt willingly do it. I pray you talke with ſome of our company, and ſee whether you can perſwade them. And thus farre this diſſembling Ieſuite (by maiſter *Dolmans* report) very well putting Father *Garnets* aduiſe in practiſe, ſo to enter into his courſe of gouernment, as that it might be thought to be impoſed vpon him in effect againſt his will. But how found maiſter *Dolman* this Agents ſubiects? Fa. *Weſton* could haue told him, like a crafty companyon, if he had liſt to haue ſaued the poore old mans labour. For he no ſooner moued them to reunite themſelues, but they ſtartled thereat, and ſayd, they were ſtill reſolute to proceede in the courſe which they had vndertaken: and would heare nothing to the contrary.

At this time (as we remember) of maiſter *Dolmans* being at *Wiſbich*, maiſter *Bluet* entred into ſpeech with maiſter *Weſton* in his the ſayd maiſter *Dolmans* preſence, concerning both their deſire of ſeuerall commons, and alſo their rules and lawes before mentioned: and ſayd vnto him: that it ſeemed very ſtrange that he ſhould perſiſt as he did, in defence of theſe his proceedings. To whom maiſter *VVeſtons* ghoſtly father aunſwered: that as he, and Doctor *Bagſhaw*, had caryed away the glory and fame of all that was heretofore lawdably done in that Caſtle: ſo from henceforth Fa. *VVeſton* would indure it no longer, but would haue the ſame aſcribed to himſelfe, and to the Ieſuites. Fa. *VVeſton* halfe aſhamed of this ſo plaine a confeſſion, tooke vpon him to mend it: ſaying, that their intent of ſeparation was, rather to auoyd ſuch ſinnes as were in the houſe, as whoredome, drunkennes, and dicing, then for any ſuch cauſe, as the party before had mentioned. And being further vrged to ſpeake plainly, whether he knew himſelfe of any ſuch ſinnes to be in the houſe, he aunſwered, that he ſpake not in particular,

cular, but in generall of them. Whereunto maister *Bluet* replying, affirmed, that in saying as he did, and charging no man in particular, he inuolued the whole house as guiltie of those sinnes, and was a detractor thereby in the highest degree. He also the sayd maister *Bluet* proceeded further in effect, as followeth. If there be such enormious sinnes amongst vs, haue we not ghostly fathers to reforme them? or can you name any that herein hath bin refractarious? Is not the sacrament of healthfull penance a sufficient remedie for men in our cases, to keepe vs from such enormities? If the meanes appointed by Christ, haue not sufficient force to remedie these euils: what extraordinary grace or power can we expect from your supposed authoritye and lawes to effect the same? Againe, if such sinnes were in the house: either some particular men were guilty of them, or all: if some, why are they not denounced, that the rest may know, as well those that committed them, as those that fauour or defend them in such their turpitudes? And whereas we are prisoners heere against our wils, and therefore cannot choose but of necessity must dayly conuerse and be together, by order and commaundement of the State, and condition of the prison: how dare you (except you will incroach vpon her Maiesties authority) thus violently attempt to separate her subiects, promulgate lawes, execute punishments, and make your selfe in effect to haue as full power as the Pope hath himselfe? In that you seeme without his authority to make a new order of Religion, or I know not what, with bands, lawes, rules, and punishments, except your power be more then we can dreame of: you incurre thereby the sentence of excommunication: and by the lawes of this Realme, it is well knowne, that *omnis coitio* in the kingdome not prescribed by her Highnesse, is subiect to a very heauy censure. When *Iames* and *John* priuatly

and therefore vnlawfully ſought by mediation of their mother, the right hand and the left: the reſt of the Apoſtles did worthily diſlike that attempt: but when *Peter* and theſe two were called vp to Mount *Tabor* to behold Chriſt in his Maieſtie; all the reſt tooke it in good part, and neuer grudged, becauſe they were called thither by lawfull authority. Beſides, if you and your pretended ſubiects wil keepe no company with vs, becauſe of our ſinnes (as you pretend) be your ſurmiſes true or falſe: yet (as you proceede) you ioyne therein with the *Donatiſts*; who becauſe they would not defile themſelues (pure creatures) with other mens ſinnes, departed from the Church, and periſhed in their foule ſchiſme and hereſie. In the proceeding of this diſcourſe there were ſundry interruptions: but the ſumme was, that maiſter *VVeſton* did little regard it: notwithſtanding his pretence of yeelding mentioned before, if his companie would be thereunto perſwaded.

When maiſter *Dolman* was to depart, he moued maiſter *VVeſton* and others, that foraſmuch as he had acquainted them already both with Doct. *VVindams* opinion and his owne, concerning the intent of his company for diuiding themſelues in Commons from their brethren: he might with their good fauours be releaſed of his promiſe of cōming againe after Eaſter. But they would in no ſort yeeld thereunto: but deſired him in any wiſe, as he loued them, to keepe the time appointed. Which made ſome of vs to meruaile, knowing now by maiſter *Dolman*, that Fa. *Garnet* had approued maiſter *Weſtons* Agency: although neither then nor ſince we could euer obteine a copy of his letter to that effect. Howbeit afterwards we perceiued his drift herein: which was to make tryall, if by any poſſible meanes he could winne of the ſayd Arbitrators, to determine that ſome other order, then formerly

merly had bin vſed in that place, was neceſſary to be appointed. For then preſently by way of a conſequent depending vpon Fa. *Garnets* authority, he would haue obtruded vpon vs his owne Agency: or at the leaſt haue gotten ſome aduantage againſt vs, to haue depraued vs to thoſe, who would not conſider, that the admitting of maiſter *Weſton* for our head, we had thereby ſubmitted our ſelues to *Garnet*, and ſhould ſo haue become meere ſubiects to the Ieſuites.

At the time appointed our two Arbitrators, Doctor *Bauyn* and maiſter *Dolman* comming to *Wiſbich*: we found him the ſayd *Bauyn* much more ſtiffely lyned with Ieſuitiſme, then euer we could haue ſuſpected. He being in maiſter *Blnets* chamber, and demaunding the cauſe why they were ſent for: aunſwere was made, that their preſence was deſired for the examining and deciding a fact of great ſcandale and deformitie: yea a flat ſchiſme (as we thought) begun, and proſecuted in priſon by Fa. *Weſton*: and to reduce vs againe to our auncient vnity. To this Doctor *Bauyn* ſayd, that he would do his beſt indeuour, to ſet quietnes amongſt vs: and further told vs; that he had with diſdaine read Father *Weſtons* lawes and platforme, and was fully reſolued to caſheere them, whatſomeuer came of it: but yet (quoth he) you muſt haue ſome order and forme of gouernment amongſt you. It was aunſwered him; that we had deſired their company, but to iudge, whether the breach they had made, was lawfull or no: iudge that firſt (quoth we) and then we will friendly conferre, what is meete to be done hereafter. We are in priſon, and ſometimes cloſe priſoners, not in caſe to ſpeake one with an other: and perhaps muſt be, as heretofore we were at the Keepers dyet: what ſhall we then trouble our ſelues, with rules, orders, or common wealthes? Are not the Canons of Councels, the lawes of the Church, and

the ſacrament of penance ſufficient for Prieſts, that are in priſon for the Catholick faith? Did the Biſhop of *Lincolne* when he liued here, trouble himſelfe with any ſuch matters: or hath this yonker amongſt vs, a Ieſuite, more wit, grace, experience, and authority, then he had, being the Popes Legate ouer all *England*? To admit theſe his new lawes and penall ſtatutes, were to confeſſe in effect, that we had liued inordinatly, vntill this Ieſuiticall youth came to reforme vs. No, no, they ſhall haue no ſuch aduantage againſt vs: it is the But, they ayme at, to make the ſimpler ſort of Catholicks beleeue, that we ſecular Prieſts are no body, nor able to do any thing of our ſelues, except the Ieſuites may haue the commaundement ouer vs, to direct and commaund vs, as they thinke good.

After ſuch communication had in maiſter *Bluets* chamber, maiſter *Dolman* and he went to maiſter *Weſton*, and his adherents, to know wherein they would commaund their ſeruice. But maiſter *Weſton* after the new faſhion, deſired them firſt to fall downe and pray with him: which done, he aroſe; and framing his countenance as though he would haue wept, ſayd vnto them thus in effect. Your comming hither maketh vs glad, and heauy: glad, if that you will aſſiſt vs in that we haue begun; and ſo we will giue you prayſe and benediction: but if you will croſſe our deſignements, and condemne our indeuors, you ſhall giue vs very great cauſe of ſorrow. Aduiſe therefore your ſelues very well what you do: for the matters are of great importance, which we put into your hands. Then Doctor *Bunyn* (to pay maiſter *Weſton* with his owne coyne) pretended to be ſo mooued with his words, as if he likewiſe could ſcarſely haue refrayned from teares: which maiſter *Dolman* and we obſeruing, we doubted to finde him but an halting Arbitrator. Beſides it ſeemed, that they were halfe vnwilling, to

commit

commit their former designements to these mens arbitrement: had it not bin for feare, that else the world would haue condemned them: and therefore they laboured them in secret, with all their might and maine to approoue their enterprises. *Whileſt we were in conſultation* (ſayeth maiſter *Dolman*) *good Lord, how were we dealt with vnder-hand, to allow wholy of their doings, and to reproue the others.* Many iarres hapned in these conferences. One of them that stood for the vnity, told the Arbitrators that a brother of the separation, threatned him, and all the reſt that stood againſt maiſter *Weſton, that if they would not ſubmit themſelues vnder the Ieſuites obedience, and liue vnder their ſtatutes and lawes, they ſhould ſtarue, and not haue a morſell of bread to put in their mouthes.*

When Doctor *Bunyn* and maiſter *Dolman* grew to the conſideration of Fa. *Weſtons* rules, and other his deſignements, he the ſayd Doctor *Bunyn* did vtterly reiect them. Marry withall he made mention of a certaine draught and forme of diſcipline, which was more beneficiall to the Ieſuites, then their owne: and ſuch a one (as he himſelfe hath confeſſed) the Ieſuites abroad had agreed vnto. In this platforme, eight (beſides maiſter *Weſton*) were to haue bin choſen out of the brethren of the ſeparation, and two of the vnited to make vp tenne: which tenne ſhould haue gouerned all the reſt; maiſter *Weſton* being appointed euer for their mouth. So that as before in his owne common wealth called the Agenage, he was maiſter Agent: ſo in this other of Doct. *Bunyns* (tearmed the tenne men, and the mouth) this our deuout Ieſuite was to haue bin called in proper ſpeech, maiſter mouth. In communication about this new platforme of Doctor *Bunyns*, there grew ſome heate betwixt him, Doctor *Bagſhaw*, and maiſter *Bluet*: both of them with great earneſtnes, and very forcible arguments impugning

the

the ſame, which Doctor *Bayn* tooke in euill part, but was afterwards wel inough appeaſed. Then after a day or two our ſaid Arbitrators (hauing taken great paines this way and that way) agreed together vpon a forme of pacificarion, to be offered vnto vs all: the principall effect whereof was: that we ſhould reconcile our ſelues generally one to an other, remitting freely and wholy each to other, all pretended or ſuppoſed iniuries paſt, vttering the ſame in order by ſome ſhort word or ſpeech, without any rehearſall, debating, or reaſoning of any matters paſt, and without any condition, or exception for the time to come. This pacification being firſt ſhewed to Doctor *Bagſhaw*, and maiſter *Bluet*, they did moſt ioyfully receiue it: and deſired the Arbitrators very inſtantly, that for Gods ſake, they would go forward with it. Afterwards they went to Fa. *Weſton*, and maiſter *Southworth*, and deliuering them the copy of it, they ſeemed very willing to accept the ſame: ſo as an hower the next day after dinner was appointed for the mutuall reconciliation of all the company, according to the effect of the pacification before mentioned. Againſt which time maiſter *Dolman* being in the Gallery ready to go into the Hall to dinner, Fa. *VVeſton* drew him aſide to a window, and vſed theſe words vnto him: I truſt (maiſter *Dolman*) this reconciliation ſhall not preiudice our determination, of diuiſion of Commons: to whom maiſter *Dolman* anſwered, that all their breach was about that matter; and that therefore, he and his fellow could in no ſort like thereof, nor permit the ſame. Then ſayth maiſter *VVeſton* very ſharply, you do vs great wrong. I meane you no wrong, quoth maiſter *Dolman*, but all the good I can wiſh or deuiſe: yes mary do you (ſayth he) and ſo you would confeſſe, if you ſaw but our extract: which conteyneth three ſheetes of paper of the enormious crymes, that we haue

haue to charge them withall. But I pray you (sayth he) let vs intreate maister Doctor *Bauyn*, and you to stay this reconciliation, vntill to morrow: for we haue certaine Articles to shew you first, that cannot so soone be made ready. Vnto this motion the Arbitrators condescended, hoping it would haue turned vnto the best: but it fell out quite contrary. For they found that nothing would content them, except they would agree vnto the separation of Commons.

The Articles exhibited concerning vs, together with our Articles which we were constrayned thereby to offer to our said Arbitrators, we haue thought good here to set downe. First theirs (which are rather indeed Interrogatories to examine y Arbitrators, then matters that do much touch vs) and then our owne: which we offer to all men, to be censured, as they shall think good.

1 Whether (say they to the Arbitrators) will you stay the time to examine those Articles, which any may be accused of?

2 Whether you thinke it secure for vs, that liue and meete together many times in the day (not hauing the meanes to auoyd each other) to haue those things proposed, and examined, and whether you can compasse our quiet?

3 That whosoeuer doth come to declare any matter, shall submit themselues to you, as to their Ordinary, to declare without all equiuocation, or lying, any thing, whereof you thinke necessary to the manifestation of the verity.

4 That you do take the promise of euery one that is called before you, to behaue themselues with modestie and good tearmes.

5 This supposed: we are all for our parts contented, that they obiect, what they can against vs.

6 We require also, that they shall giue their con-

 sent,

ſent, that they are all contented, to heare what may be layd out againſt them.

7 Euery thing being heard: that you pronounce ſentence againſt thoſe, that you ſhall finde culpable.

When our ſayd Arbitrators had peruſed theſe Interrogatories, no maruaile though they troubled thē, being ſo contrary to their expectation: and deuiſed of purpoſe to breake off all hope of reconciliation by their meanes: and ſuch likewiſe, as by Ieſuiticall ſhifts might haue bin prolonged, if they had liſt, for we know not how many yeares. With theſe Articles we were no ſooner acquainted: but preſently we ſet down theſe fower in ſome ſort to aunſwere them.

1 We require that ſufficient ſatisfaction may be made for the ſlaunder and diffamation of vs by their breach and letter: if ſufficient cauſes cannot be proued for their ſo doing.

2 We require that euery accuſation be ſet downe in writing vnder the accuſers hands, *ſub pœna talionis*, if it be not proued.

3 We will aunſwere in all things according to the order in the Canon law: ſuppoſing theſe men to be our lawfull Iudges.

4 We will ſuſteine any cenſure, with this condition, that being cenſured by theſe men, we may be ſecured thereby from all other cenſures concerning that matter.

When theſe our Articles were deliuered to Fa. *Weſton*, and he with ſome others had peruſed them: *they began firſt* (ſayth maiſter *Dolman*) *to take exceptions againſt the fourth Article: and in the end againſt them all, plainely ſhewing indeed, that they liked nothing, but their owne deſignements, being reſolued to proceed in them: let it fall how it ſhould either back or edge, as the common prouerb is.* Whereas we (by the teſtimony of the ſayd maiſter *Dolman*) profeſſed our ſelues very deſirous of reconciliation:

ciliation: and offred our readynes to aunſwere any matters, that might be obiected againſt vs: proteſting that we would only indeuor to maintaine our owne credits, without any recrimination at all.

But the truth is, that our ſayd Arbitrators ſaw ſo many inconueniences that would haue followed, if they had entred into this courſe, as they by no meanes would be drawne vnto it: but ſtill inſiſted to haue lapped vp all diſcontentments in their ſayd generall reconciliation. Whereunto we for our parts, were all of vs well inclined: inſomuch as maiſter *Dolman* himſelfe proteſteth, that *he will euer charge maiſter* Weſton *and his company, to haue bin the cauſes that the ſaid good worke ſo greatly vrged by him and Doctor* Bauyn, *was not effected by them*. For (ſayth he the ſayd maiſter *Dolman*) *all our motions were irkeſome vnto them: and two or three, one after another came vnto me: and told me, that except I would remoue my opinion touching the breach of commons, they wiſhed me to be gone.* Whereupon he writ a letter to our whole company, and concluded thus. *As before God I ſpeake it in conſcience, I am throughly perſwaded: you, that ſhall vnder pretence of ſubmitting your ſelues vnder a head, and to line vnder an order, diuide your ſelues from the reſt, ſhall do a thing ſinfull. This is my minde: this is my cenſure.* And ſo the good old man departed from vs.

After his departure, notwithſtanding that Doctor *Bauyn*, to our owne knowledge was very reſolute againſt our diuiding of Commons; as maiſter *Dolman* and diuers others can alſo witnes: yet we know not, how afterwards it came to paſſe (through their Ieſuiticall practiſes with him) but (as we haue heard) within two dayes he turned his tippet, and incouraging them to take their owne courſe, went his way like a charitable Prieſt, and neuer bade vs farewell. We would be loth to do him iniurie, if this matter hath bin

 miſrepor-

misreported vnto vs: but this we do affirme, that since that time his credit hath so increased amongst the Iesuites, as now he is become one of their Archpriests assistants: and that within a day or two after his departure from *Wisbich*, maister *Weston* and his company, entred into an actuall and publick schisme: they refused either to eate or drinke with vs: they left the Hall altogether: they made the Chappell their Buttery, maister *Brampstons* lodging their Kitchin, and their Agents chamber their Refectory.

Whilest Fa. *Weston* and his consorts were talking, as you haue heard before, of certain great matters which they had against vs, why they could not keepe company with vs any longer: he the sayd good father, to shew what good stuffe they had in store, called one *Garret* forth, and perswadeth him to vnfold to the Arbitrators his owne confession, that vnto *Weston* his ghostly father, he had made a yeare and a halfe before. This demy-Iesuite, although the thing seemed most absurd and irreligious, obeyeth willingly to vnfold to the Commissioners, either what he had vttered in his confession of one of his fellowes, or at the least, what he had deuised between him and maister Agent. Well: *propter bonum societatis*, he commeth most sadly (as if he had bin compelled) and telleth thē that he is most vnwilling to vnfold that which turneth to the diffamation of a Priest: but yet for disciplines sake, which was seene decayed in the house, and for the obedience which he ought vnto his ghostly father, he will informe them of that, which may giue thē light to proceede, as they thought good. Marry he will not haue it knowne, but vnto themselues in secret. This protestation made, he sayth, that one of maister *Medlye* his men, an heretick told him, how that a Priest (and named him) was in the greene chamber (which was the keepers lodging) talking with *Mary* maister *Medlyes*

mayde:

mayde: and that the Porter (who was in loue with her) was by maiſter *Southworth* willed to go vp to the greene chamber, for that there was ſuch a Prieſt talking with *Mary*: who in all haſt went vp, and finding the Prieſt not in the chamber with *Mary*, he looked into the Study within the chamber, and found him there with an engliſh booke in his hand, whereat he was offended. Now (ſayth maiſter *Weſton*) you ſee matter ſufficiẽt for to leade you to giue ſentence with vs. Indeed (ſayth Doctor *Bauyn*) this is a matter that moueth me to be willing to giue my iudgement: what thinke you maiſter *Dolman*? The Romanes being Pagans (quoth M. *Dolman*) would not condemne S. *Paul* vpon the requeſt, and accuſations of the *Iewes*, before they heard *Paul* defend himſelf in a publick place: and ſhall we here cõdemne a Prieſt, and in him, 12. more, vnheard, vnexamined, and no place of defence left them? Maiſter *Ba.* I will not do it: but I will heare what the Prieſt can ſay for himſelfe. I do not thinke (quoth *Bau.*) that we can doe ſo: for this matter is vttered to vs in ſecret, not to be opened againe. How then, ſhal we pronounce an externall ſentence (quoth maiſter *Dolman*) as we are externall iudges, and condemne theſe 13. but it muſt be knowne? Well, well, this is very ſtrange: and ſo that matter was daſht.

If maiſter Agent and Doct. *Bauyn* had proceeded with the reſt of their ſuppoſed enormious crimes againſt vs (ſo many as filled vp three ſheetes of paper) and that M. *Dolman* would haue bin aduiſed by thẽ: you ſee what a prety courſe of iuſtice would haue bin held in theſe aſſiſes. What all thoſe ſeuerall accuſatiõs were, we could neuer haue the fauour to be informed: either by M. Agent or his aſſiſtants. You may ſuppoſe they were not great, in that we had been receyued with great applauſe, as companyons with them of their holy order: if we would but haue yeelded to

Fa. *Ed. Weſtons* Agenage, thereby admitting a kinde of Fryer to be the head of ſecular Prieſts: as rare a deuiſe, as lightly hath hapned. But to returne where we left. A ſeparation is made, and maiſter Agent is in his ruffe, ſitting in a corner with his obedient ſubiects. If we ſhould haue tearmed him Vſher of their new Hall, which was his owne chamber, and maiſter *Brampſton* in the like reſpect, their chiefe maiſter Cooke, hauing good oportunitie, though he had lyen in his bed, to haue ruled the roaſt: the phraſes had not bin very improper. Howbeit, ſuch manner of conceits were then farre from vs: our hearts being very greatly repleniſhed with griefe, to ſee ſo many of our brethren Catholicke Prieſts, and impriſoned for the ſame cauſe with vs, ſo irreligiouſly to ſeparate themſelues from vs. Beſides: we were otherwiſe ſet on worke by them, in laboring to defend our ſelues from their diueliſh practiſes in ſlaundering of vs: as though we had bin the men, that had made the faction, and not they: whereas it was moſt apparant to thoſe that would not ſhut their eyes, that we ſwarued not one iot from that courſe which had bin held both by vs, and our very honorable & reuerend predeceſſors in ẏ priſon: as mẽ that deteſted ſuch childiſh innouatiõs. Furthermore, our ſayd griefe was greatly increaſed, in that we were daily aduertiſed from our friends abroad, how many Catholicks in euery corner (otherwiſe very graue and zealous) began to fauour this new deuiſe: being poſſeſſed with a conceit, that we (formerly reputed their deere and louing fathers) were become on the ſodaine, without any change at all in vs, perſons of great licentiouſnes; ſuch as could neither indure any good order nor holeſome diſcipline. Lord (thought we) whither do theſe things tend: or what will become of the moſt auncient and Catholick Romane Religion; if the old and conſtant profeſſors thereof do begin to

delight

delight in change and innouations? And here by the way, we would gladly haue it obſerued, that as well in all the aforeſaid garboyles, as in the reſt that follow hereafter: we that ſtoode for vnitie, haue alwaies been in effect meerely paſſiue, ſtanding ſtill vpon our defence: our aduerſaries (for ſo our brethren did make themſelues) practiſing their beſt actiuitie to hurt and wound vs.

For to keepe their hands and tongues in vre, this Gentlemã our ſaid new Agent was no ſooner inueſted in his Ieſuiticall authoritie, but preſently he ſendeth abroad certaine reaſons (fiue in number) to his friends, leaſt he ſhould (forſooth) haue been miſtaken in his ſaid publike ſeparation from vs. In which pretended reaſons, many points being childiſh, and many falſe, we hold them not fit to be here inſerted: only we haue mentioned them, becauſe they driue vs againe to our Apologie, by incountring them with fiue others, which we will alſo pretermit: the fact it ſelfe attempted by the Agent and his confederats being ſo abſurd, and ſchiſmatically handled, as whoſoeuer doth well know it, his owne reaſon and iudgement (if he haue any) are ſufficient to condemne it.

You haue heard at large before of our troubles, which Doctor *Ba.* and maiſter *Dolman* would gladly (wee are perſwaded) at the firſt, haue compounded; but as the matter fell out, their paines therein, did not only, not end them, but through maiſter Agents Ieſuiticall skill in ſhifting and falſe gloſing, were the beginning of other new garboyles. For he hauing gotten into his hands certaine writings and letters of Doct. *Bauyns*, did pretend and giue it out amongſt his friends, that he and his adherents had been very willing to haue entred into any good pacification, had we not been ſo obſtinate as no reaſon would content vs. He ſhewed ſome Prieſts of the ſaid Doctors letters,

wherein

wherein (as it ſhould ſeeme) he affirmed, that their ſeparation was in effect, no ſeparation. Beſides, it was giuen out, that we vtterly refuſed to haue the crimes obiected againſt vs, ſifted by the arbitrators and looked into. Againe, they ſaid, that we hauing giuen the ſaid Commiſſioners full authoritie to decide all matters betwixt vs, did for feare, or becauſe we would be ſtill wilfull in our diſorderly courſes, reuoke the ſame: ſo as thereby nothing could bee effected. Alſo they quarrelled with vs concerning our yeelding to haue receiued ſuch new lawes, as the Arbitrators ſhould thinke good to impoſe vpon vs. All which particulars, with many more ſuch like, being moſt falſly layd to our charges, they went from hand to hand, farre and neere, and were receiued by ſuch Catholicks, as began to be infected with Ieſuitiſme, as if they had been true: thereby taking occaſion to depraue vs exceedingly. Inſomuch as the good old Father maiſter *Dolman* was driuen to write diuers letters, for the cleering of the ſaid falſe accuſations, and was ſo earneſt in them, as theſe and diuers others ſuch like ſentences fell ſometimes from his pen: *Detrahere, aut detrahentem audire quid horum ſit damnabilus non facile dixerim: it is hard to ſay, whether is the greater ſinne to be a ſlaunderer, or giue eare vnto him: ſub Chriſti ſpecie damon inique lates? thou art diſguiſed (Sathan) in the habite of Chriſt? O ſecula noſtra, hoc phariſaiſmo pleniſſima! our times are peſtered with phariſaicall hypocriſie!*

By theſe and ſuch like courſes which this Ieſuitical faction did thus practiſe againſt vs, the Catholickes abroad were greatlie diſtracted: ſome leaned to vs, but more inclined to them: it being the fatall calamitie of our Nation to be too much addicted to faction and noueltics. They of the new guiſe, ſent vs word that in oppoſing our ſelues againſt the Ieſuits, *wee laboured but in vaine, and loſt thereby our reputation: that*

order

order being of such excellencie, as it might not be withstood. An other writ vnto vs a long discourse, dated the 26. of Iune 1595, *how vnwilling the Iesuits are to take vpon them anie superioritie: that Father Westons Agencie was not worthie to be tearmed by the name of superiority, because it was not* præesse sed prodesse: *that Cardinall Allen a little before had willed sundrie Priestes that came for England, to acknowledge the Iesuits for such men, as had beene their superiours and maisters: and that therefore, they should make no difference but keepe peace with them, and goe vnto them for their aduise and direction.* And afterward in the same letter, *the Catholickes* (saith he) *are so wholie affected to the society, & haue them in such estimation, that whosoeuer shall shew himselfe to fauour anie part against them, or not so throughlie to affect them, yea though he be one of our owne coate* (meaning a Priest) *hee shall be lesse gratefull and welcome to them.* And a third: in his letter dated in August 1595. the same yeere, writeth thus vnto vs: *I can assure you, that in the generall opinion of the best sort of Catholickes, the tide is against you; and if you loue me, contend not with Father Weston.* This and much such like stuffe wee receiued from the fancifull. But on the other side, they that plodded in the old steps of antiquitie, and had a great disgust of nouelties, did now and then write vnto vs, after another sort: Sometimes they signified vnto vs with great indignation, the abuses offered vnto vs, *how our fellow prisoners of the faction did write in such manner against vs, and they were in horrour to thinke of it:* and how also the gallants abroad (being at libertie) did insult vpon our miseries, treading vs vnder their feet, as though no secular Priest were worthie to be named the same day, that mention is made of a holie Iesuit. And some of great fame said vnto others, *that Father Westons separation from vs, was so odious, as they thought it expedient in their opinions, that seeing*

ing they deuided themselues from our table, wee should deuide our selues from their prayers. An other moued vs to this effect: *that seeing the old sigillum Salomonis, and our Sauiours direction failed, wee would inuent some new pentacle to binde these furious spirits* (meaning the Iesuiticall faction) *which will do much hurt, if God be not mercifull, and men prouident.* An other also in one mans person describeth vnto vs, the right qualities of our English Iesuits, as wee our selues haue found by experience, and the world in the end shall trie them. The man he writeth of, is now one of the assistants to the Archprelate: and these are his words: *he is the Iesuits Cursitor, alwaies in motion for them, either for gathering of monie, or for harkening after newes. If he can learne of any legacy giuen to your house, he seeketh by all the meanes he may, to conuert it from you to their vses, so (as I verilie thinke) there is not of a Priest a greater enemie to your companie then he is. Notwithstanding if he talke with a-nie, yea, that he likes not, he will most palpablie flatter him; but behinde his backe hee will most monstrouslie detract him. Let him be told againe of it in such sound manner, as with no face he may denie it; then hee looketh awhile vp to the heauens, and after answereth: hee remembreth no such matter. Neuertheles for humilities sake, he will say he will render what satisfaction you will: and so with that gesture, and this hypocrisie, hee will shuffle ouer all matters, be they neuer so foule, that he shall be charged with. O Lord graunt him better grace.* And some there haue bin, who haue by their letters, bin so farre from disliking of our proceedings at that time: as in Iulie 1595. they moued vs earnestlie *to continue, as wee had begun, and in no wise to giue place to faction, and nouelties:* adding *that they had not talked with any, that were either of learning or iudgement, which did not greatlie condemne father Weston for his vnquietnes: deeming him either to be growne into great melancholines, or els vnto too much simplicitie.* We

spare

ſpare to trouble you with more to this effect; our purpoſe onlie being in this point to let you ſee the diuiſion in the Church: procured by this breach amongſt vs then at *Wiſbich*. Whereof a godlie father writing thus generallie vnto vs al, ſaith: *if through the continuance of your diſſentions and diſcord, you will ſo greatly terriſie vs, as we ſhall think our holie anchor drayling a ſloote: our viſible Church to be hid vnder a buſhell: our forme (through the great good conceit wee abroad had of you) of heauen, to be now a figure of hell: looke then hereafter for ſinal commiſeration & pitty, when too late you ſhall lament your incurable woe, which by giuing the full reynes to your paſſions, you haue indrenched and implunged your ſelues into.*

But howſoeuer at this time, many Catholicks were growne to be of Father *Weſtons* faction: yet it ſeemeth that ſome of themſelues, who beſt knew the impietie of it, & what a dangerous ſcandall it gaue to the Catholicke cauſe, began to draw backe, as repenting verie much that euer the ſaid Agenage was attempted. For if M. *Perpoint* the lay Ieſuit, be an honeſt man, and his report to M. *Delman* true, made in Iulie 1595. M. *Garnet* himſelfe vpon occaſion ſaid: *that he was neuer willing with the breach or diuiſion of commons:* which being made plaine to him the ſaid M. *Perpoint* to be as falſe as God is true, his owne letters teſtifiyng the contrarie, he the ſaid M. *Perpoint* anſwered, *that he was well aſſured of it, that M. Garnet did now vtterlie miſlike it.* Whether this laſt cauſe was true or no, it doth not much concerne vs, becauſe no man is able to bind vpon any Ieſuits word, they haue ſo manie ſhifts, and ſo little conſcience in ſpeaking truelie, except it be one of themſelues to another. Otherwiſe their manner is, to frame their ſpeeches, according to their companie: alwaies applying themſelues to the times and occaſions, as they fall out: if their diſſeignements proue wel,

they take the contriuing of them to themselues: if not, there is none will more condemne them: vtterlie renouncing them, as hauing neuer liked them, or consented vnto them. Some further experience hereof, you shall finde in the processe following concerning this good Prouinciall.

You haue heard before in some sort, how we were vsed by the aforesaid faction amongst vs at home, and by their adherents abroad in deprauing vs, and slaundering vs, farre beyond the limits of all Christianitie. They charged vs to be straglers, backbiters, liuers vpon rapine, extortioners, impugners of order, men of confusion, violent persons, deteyners of other mens goods, and with we know not how manie other impieties: whereof our consciences beare vs witnesse, wee were as cleare and free as the best Iesuit in Christendome. Neither durst the diuell himselfe haue bin so impudent (as we suppose) to haue fraught their hearts with these conceits of vs, or framed their tongues to haue vttered them, had hee not first inueagled them with this most odious opinion: That detractiō in generall (so that a singuler person be not named) is no offence. Vpon which ground, they ranne a great while, not daring to touch vs with any particularities till at the last in plaine termes, they laid these in effect to some of our charges. Now these and such other like reports, flying farre and neere against vs, as though we had bin not Catholike Priests, but diuels incarnate, it pleased God to moue the discreeter sort of Catholickes in the North, to send vnto vs aboue a quarter of a yeere (after the aforesaid separation of commons) two learned Priests, M. *Mush*, and M. *Dudley*, to see and vnderstand how matters went with vs, and whether wee were such men, as the reports (made by our aduersaries) went of vs. These two, both of them verie discreete and zealous persons, men of great trauaile

and

and paines in their vocations, and of especiall estimation in the parts of their abode, for their great wisedome, learning, and sinceritie, comming vnto vs, and finding such garboyles amongst vs: they so demeaned themselues, as on all sides, we were content to impart our griefes vnto them, and to be aduised by them. Whereupon, after the debating of manie things, hauing considered with themselues, what course it were best to hold, for the repayring of the rent that was amongst vs (so scandalous and offensiue to all true Catholickes) they drew twelue articles, wherof one was, that wee should all ioyne againe in commons in the common Hall: and the rest did containe such other orders, as they thought meete for quietnesse to be obserued by the whole companie. Which articles, they first offered to M. *Weston* and his fauourers to be perused, allowed, and subscribed by them: but they albeit they shewed them no dislike of them, yet they intreated M. *Mush* and M. *Dudley* to carrie the same, first vnto M. D. *Bagshaw* and M. *Blues* (hoping as the euent declared) that they would presentlie haue reiected them, as they had done before D. *Banyns* ten men and the mouth: whereby hee himselfe, and his adherents might haue more iust colour likewise to disclame them. But contrarie to his expectation; wee of the vnitie, hauing well considered them, did presentlie without any further delay, subscribe vnto them verie willinglie and readilie. Whereat maister Agent and his subiects were much amazed: and in fine it pleased the good Father veterlie in effect to reiect them: saying, that hee and his, had certaine rules of their owne approued vnto them, which they must follow, & minded not now to alter or change them, for these which they offered or any such like. Hereupon maister *Mush* and maister *Dudley* (supposing they should not be able to doe any good amongst vs) left vs: and tooke

their iournie towards London, of purpose to conferre with the Catholickes there, about these matters and scandals amongst vs. At their comming to the Citie, they found the laytie generally, & likewise manie of the Cleargie, exceeding stiffely bent to iustifie maister *Weston*, with all his proceedings, and to condemne vs, especiallie D. *Bagshaw*, and maister *Bluet*, as men of no worth, vnrulie, disordered, and disobedient persons, not to be fauoured or respected by any. Besides, such a preiudicial opinion, they perceiued to haue possessed mens hearts, through their admiration of Iesuitisme, as if the Catholicke faith had neuer beene trulie preached, nor any good order righelie established, or practised, by vs poore secular Priests, or any of our predecessors: before these yonkers thrust themselues, with high lookes and great bragges into our labours, and that it might be sufficient for vs, if we might haue but some curateshippes to say Masse, and so much fauour as to attend vpon them, to know their maistershippes pleasures what they would commaund vs. These two godlie Priests, seeing the violence of this streame, offered at the first but little resistance: but as though they had inclined to the imputations against D. *Bagshaw* and maister *Bluet*, drew forth their said articles before mentioned: and hauing read them in the hearing of some principall Catholickes, addicted as you haue heard, desired their iudgements of them: who (thinking they had beene maister *Westons* rules) did answere verie readilie, that they were reasonable, discreet and godlie: such as no honest Priest would, or could refuse to admit & allow of. And these be the articles (quoth maister *Mush*) that D. *Bagshaw* and the rest of the vnited companie haue very willinglie subscribed vnto: but haue beene verie peremptorilie reiected by Father *Weston* and the nineteene his adherents: whereby you see, that matters goe not at *Wis-*

bich

bich, as (I well perceiue) you haue beene informed. Here they that were so readie to condemne vs, began to blush, and hold downe their heads, being willing to heare and know, what before (like proper iudges condemning Catholicke Priestes vnheard vpon an imagined opinion that the Iesuits could not doe amisse) they would not indure to heare mentioned. So as after true knowledge, taken of the estate and disposition of both sides, and remẽbring what letters Father *Weston* & his adherents had sent abroad against D. *Bagshaw* and maister *Bluet*, and the rest of the thirteene vnited to the effect, *that no Catholicks should send them any relefe, or countenance them, that therby through want, they might be compelled to yeeld to the regiment imposed vpon them by Father Garnet:* they repented them of some courses, which formerly they had held against vs: and desired verie instantlie these two learned Priests to goe backe againe to *Wisbich*, and to spare no paines, vntill they had brought vs all to peace & concord, giuing them great thanks, praise, and benediction, for that which they had done alreadie. Whereunto they answered, that they could be well content, to spend if it were their liues to bring that to passe; but at *Wisbich*, they thought they could doe no good, except they could first perswade him to order, who had been the authour and contriuer of those nouelties (which had procured such garboyles there) and that was (as they were informed) Father *Garnet* the Prouinciall of the Iesuits. *If we can* (sayd they) *bring him to argue with vs touching that action, we doubt not, but that we shall preuaile with him: and then our trouble is in effect at an end before we begin: Eius est soluere, cuius est ligare; his letters to maister Weston & his fauourers, were the cause of their separation, and a word from him, will be sufficient to reunite them.* Now (as God would haue it) it so fell out, that according to their desire, they met with maister *Gar-*

net,

net, who at their first incounter, seemed to be inexorable, affirming that he saw no reason why the Iesuits might not gouerne, and haue as well the prehemminence ouer all the secular priests in England, as they had at Rome, ouer the English Seminarie. With which proude answere they were somewhat sharpened, and entred more roundlie into farther communication with him: no whit fearing to tell him what they thought, aswell of his said wordes vnto them, as of other the Iesuits proceedings in matters of state, succession of the Crowne, and such like (hauing latelie perused maister *Parsons* booke of titles:) and also what account the secular Priests haue had with all true Catholickes, before his societie was borne, and must still haue of necessitie, except God in his secret iudgement, doe purpose some greater ouerthrow to the Catholicke faith, then they relying vpon his mercie, did any wayes expect. Manie words passed betwixt them, and some in such heat, as he threatned to be euen with them for their good wils to the Iesuits: but in the end hee was content to yeeld vnto them, and bidding them farewell, did write his letters to maister *Weston*, D. *Bagshaw* and some others, of his pleasure and purpose, that the said Agencie should be committed to their further consideration, to be either retained, or disanulled, as they should thinke meete: very hartilie desiring them so to compound all matters amongst themselues, as that hereafter they might liue in quietnes.

Amongst many fayre florishes, vsed by him to maister Doctor *Bagshaw*, he writeth thus: *Edmundum meũ tibi socium & adiutorem adhibeo. In this busines, I assigne vnto you, as your companyon and assistant, my beloued maister Edmonds.* And againe: *hisce ego literis eum vehementer moneo &c. by these my letters to you, I do earnestly admonish him (maister Edmonds) alias Weston, and also*

in

in the name of our Lord Ieſus Chriſt, and in the vertue of his obedience, commaund him, that he apply his minde ſeriouſly to the propounding and eſtabliſhing of ſome rules, whereby an honeſt and firme friendſhip may grow and continue amongſt you. And in an other of his letters to a friend of his in *Wiſbich* at that time, he ſayth after this ſort: *I do determine, that if an agreement be not now made, to write to the* 20. *that Fa. Edmonds may liue priuatly as the reſt, all or ſome by courſe performing that which was laid vpon him.* What he writ to Fa. *Weſton* we know not: but craftily inough, we are aſſured by his practiſes towards vs ſince: being as meere a Ieſuite, as if he had bin ſpit out of Fa. *Parſons* mouth.

The aforeſayd two godly Prieſts, hauing wrought with maiſter *Garnet* as you haue heard, returned to *Wiſbich*, where notwithſtanding the ſayd letters, they found Fa. *Weſton* exceeding loth to lay downe the ſcepter of his Agencie, caſting out ſome words, as though he had not bin bound in that caſe to the obedience of his Prouinciall. Howbeit maiſter *Muſh*, and maiſter *Dudley* ſo vrged him before all the company, that ſundry of his owne adherents, perceiuing how the matter went, began to draw back from him, and ſayd, they would haue peace with their brethren, and diuide themſelues no longer from them. Whereupon (quoth maiſter *Weſton*) very pitifully: Ha, my maiſters, will you forſake me thus? I would neuer haue left you, but ſith it is ſo, I am content to giue ouer: and thus ſpeaking, *corruit inter manus diſcipulorũ*, he fell downe as if he had bin in a ſwoune, and much ado there was in recouering him. This entrance towards our vnity being made, then many things came in courſe to be debated, and particularly the report of theft publiſhed abroade by them of the Agenage: *viz.* that maiſter *Bluet* and maiſter *Potter* had riotouſly deteyned from them ſo much Pewter, and other furniture, as a-

mounted to the value of 17. pound, and that they could haue no iuſtice for the recouering of it. And firſt for the better triall thereof, Fa. *Weſton*, maiſter *Bluet*, and maiſter *Potter*, were required by the ſayd two Prieſts, that they would cauſe all the Pewter, and other kitchin furniture which they had in their hands, ſeuerally to be brought forth: which was done by them all accordingly. Then maiſter *Muſh* and maiſter *Dudley*, ſent for a Pewterer, and willed him to view all the ſayd Pewter, and kitchin furniture, and to tell them truly, what he iudged it to be worth: which vpon due conſideration, and view had of it by the ſayd party, he affirmed it to be all ſcarce worth foure pound. Well then (ſayd maiſter *Muſh*) yeſterday, you maiſter mine (naming the partie) exclaimed that we had not the courage to ſay with Saint *Iohn Baptiſt*, *non licet tibi habere*, but now we aunſwere, that although we are not comparable to Saint *Iohn Baptiſt*, yet as Prieſts we muſt tell you playnely: *non licet*, it is not lawfull for you to infame and belye your fellow-priſoners, as we find you haue dealt with M. *Bluet*, and M. *Potter*. For we ſaw your letters abroade, wherein you charged them two, to with-hold from you 17. pound value in Pewter and kitchin furniture: and now we ſee, that all that both you and they haue, is ſcarce worth 4. pound. And therefore we ſay againe with Saint *Iohn Baptiſt*: *non licet*. You ought not ſo to haue belyed them, but are bound in conſcience to aske them forgiuenes: and with your ſecond letters to reuoke this ſlaunder that you haue ſo rayled againſt them: which if you ſhall refuſe to do, we muſt be glad to do it for you. Now it is to be obſerued, that when maiſter *Weſton* and his adherents diuided themſelues from vs, and made maiſter *Brampſtons* chamber their kitchin, they found an opportunity to go into the common kitchin, and tooke from thence ſuch Pewter and

other

other furniture, as had bin prouided, and euer before vſed for the company in the common Hall; and afterwards thought it a kinde of theft, that any was deteyned from them, but that they might haue had all.

Theſe matters and others likewiſe, theſe two good Prieſts hauing compounded amongſt vs, they fell to the draught of new Articles, increaſing the ſaid 12. after much diſcuſſing of them on all ſides to the number of 19. Whereunto we all ſubſcribed in the yere 1595. the 6. of Nouember; and ſo after our long diſſenſions, a generall peace was concluded to our great contentment, we dare be bold to ſay it; and maiſter *Weſton* and his friends returned vnto vs againe, and tooke their commons with vs in the common Hall, as before their breach made they were accuſtomed. Now we being all of vs thus reunited, not long after it pleaſed maiſter *Garnet* to write an other letter to maiſter Doctor *Bagſhaw*, dated the 17. of Nouember 1595. Wherein it is very ſtrange to conſider, what ioy he pretendeth in that behalfe, whereas indeed, we are able to affirme it vpon our owne knowledges, that the ouerthrow of maiſter *Weſtons* agencie went to his heart: we meane vexed him, and angred him exceedingly. But heare the diueliſh Politician how he transformeth himſelfe into an angell of light. *When the bleſſed ſoules in heauen* (ſayth he) *did ſing with one conſent, Glory be to God on high, you at Wiſbich preached, and reſtored comfort and in earth peace to men of good will: then no doubt the princes went before, the ſingers followed after, and in the middeſt were the damſels playing on their tymbrels.* Alſo he telleth vs, *that as there is a cœleſtiall Hierarchy in Heauen, ſo we had then an other at Wiſbich, which all England did reuerence: which the Queene of Saba admired: and which many from the vttermoſt borders of the earth came to ſee and behold:* adding, *that thoſe men were bleſſed together with our ſeruants that ſtood in our preſence,*

that heard our wiſedome, and beheld our mutuall loue. Hereunto alſo, it may pleaſe you, that we adde ſome other words of his written to maiſter Doctor *Bagſhaw* two yeres before, after himſelfe had bin with vs at *Wiſbich* in the yeare 1593. concerning his iudgement of our whole company at that time: *I aſſure you* (ſayth he) *that the being with you hath wrought ſuch effect in the harts of all that were with me* (being indeed three or four Gentlemen, whom we afterwards tearmed his Deacons, and Subdeacons) *that they neuer ſaw place or perſons which more delighted them: and for mine owne part, I tell you very ſincerely, that it was the greateſt comfort to be amongſt you, which I had theſe whole ſeauen yeeres. Teſtis enim mihi eſt Deus, quomodo cupiam omnes vos in viſceribus Ieſu Chriſti: Which ſentence of S. Paule being read that very day in the Epiſtle in the Church, when I came firſt vnto you, with other many moſt comfortable ſentences, I was both not a little recreated, with a conſcience of an vnfeyned loue towards euery one of you, and moued to thanke God almighty, Super communicatione veſtra in Euangelio Chriſti à prima die vſque nunc: conſiderans quia qui cæpit in vobis opus bonum, perficiet, ſicut eſt mihi iuſtum ſentire de omnibus vobis: And (that which contented me moſt of all) comforted with an aſſured hope, that you are they, who in your ſingular charities will haue me dayly in corde & in vinculis veſtris, & in defenſione & confirmatione Euangelij ſocium gaudij veſtri.* Hitherto maiſter *Garnet* then: and now againe in the letter before mentioned he profeſſeth: *that being at that time with vs, he thought himſelfe all that while to haue felt the ioyes of Heauen.* Now we referre our ſelues and our cauſe to your conſiderations, to iudge as God ſhall mooue you: If he the ſayd *Garnet* did thinke then truly of vs, and writ ſincerely as he thought, what cauſe had his ſubiect maiſter *Weſton* before the yere 1593. or afterwards, we continuing as before we were, to moyle and make

make a faction amongſt vs for the ſetting vp of his Agency, as though we had bin not ſuch men, as maiſter *Garnet* ſayth he found vs, but as Fa. *Weſton* to colour his ambition reputed vs, that is, perſons of all diſorder, licentionſnes, and confuſion. And againe if maiſter *Garnet* at his being with vs three or foure dayes, did thinke himſelfe all that while in Heauen: what a hell did he afterwards finde in his conſcience, when he had bin the chiefe cauſe that Father *Weſton* and his adherents did ſeparate themſelues from vs. Moreouer if the ſayd letter congratulatorie for our vniting proceeded from maiſter *Garnets* hart: and that thereby we were indeed in his opinion ſo charitable, ſo wiſe, and ſo admirable perſons: how iuſtly may all Catholicks, that tooke part with the ſayd ſeparators from vs, and factious againſt vs, blame and condemne themſelues, in that we continuing our former courſes without alteration, either in our conuerſation, or in our regiment (if it may ſo be tearmed) from the time that maiſter *Garnet* was with vs, vnto the very inſtant of our ſayd reconciliation: the ioyning againe of maiſter *VVeſton* and his adherents vnto vs, is now reckoned by him the ſayd maiſter *Garnet* to be a matter ſo glorious both to God and men, as he hath deſcribed it. But we will proceede.

The aforeſayd Agencie being thus ouerthrowne, and a peace concluded amongſt vs, we for our parts, were repleniſhed with great ioy: but you are farre deceiued, as we our ſelues were, if you thinke as we then thought: that either maiſter *Garnet*, maiſter *VVeſton*, or their Ieſuiticall crue, did take this ſo great a foyle in good part: we afterwards perceiued to our griefe, that maiſter *Weſton* would neuer haue yeelded to haue ioyned in commons with vs againe, except maiſter *Muſh*, and maiſter *Dudley* vnder-hand had conſented vnto them, that if afterwards he and his

company ſhould thinke it conuenient to ſeparate themſelues againe from vs, they ſhould haue theſe, and thoſe roomes, ſuch a table in the Hall, ſuch a place for their Kitchin, and ſuch other roomes, as they held conuenient for them: all which they ſet downe particularlie vnder their hands, and left the ſame ſealed vp with them: which God knoweth, wee neuer dreamed of. Beſides, maiſter *VVeſton* did not long ſit at the vpper Table with vs, and below maiſter *Bluet*, and Doctor *Bagſhaw*, where his due place was, but that he deſired, and had it eaſily graunted vnto him, that he might leaue his ſaid place, and ſit in ſome other as he thought good. Whereupon as diſdaining to ſit where he did before, he bound himſelfe afterwards to no certaine place, but ſate (you muſt thinke) for humilities ſake, now here, now there, as he liſt. Moreouer notwithſtanding our ſayd reunion, ſuch abroade as had depraued vs poore Prieſts, and charged vs as you haue heard: did continue (to ſhew their conſtancie in their former good wils towards vs) iuſtifying in their common aſſemblies, what before they had reported of vs. Maiſter *Dolman* who dealt like a very honeſt man, to haue compounded all ſtriſes amongſt vs, as is before expreſſed, was likewiſe very ſharply galled by them, becauſe he deemed their ſayd ſeparation from vs to be a ſinne, and that he had before greatly blamed them for making the Chappell at *VViſbich* their Buttery. Which particulars being reprochfully caſt into his teeth, he maynteyned his former aſſertions: adding, *that by their ſayd prophaning that Chappell, they were ſcandalous, ſacrilegious, irregular, and excommunicated perſons.* Whereof maiſter *Garnet* hauing notice, he deſired maiſter Doctor *Bagſhaw*, by his letter to pacifie and ſtay maiſter *Dolman*, from theſe or any ſuch like ſpeeches, which might tend to the renewing of the memorie of our former breach. Which maiſter Doctor *Bag-*

ſhaw

ſhaw vndertooke, putting him the ſayd Fa. *Garnet*, notwithſtanding in minde *how vilely he the ſayd maiſter Dolman had bin dealt with, by ſuch as he the ſayd Garnet had great intereſt in: in that firſt Fa. Parſons had ſet out the booke of Titles in maiſter Dolmans name, which (notwithſtanding that he deteſted the contents of it) might haue brought him into great danger: and ſecondly, for that one (a Ieſuite) vnder his commaund, had very cunningly thruſt him out of a place, where of long time he had found great entertaynement, and ſo wrought, as foure pound yerely haue ſince bin deteyned from him, which was giuen vnto him, as a legacy by will.* Againe: within ſome quarter of a yere, after our ſayd eſtabliſhed concord, great hart-burning grew, and many ſlaunderous ſpeeches were caſt abroade againſt ſome of vs by maiſter *Weſton* and his old friends, concerning a prieſt and priſoner with vs, his eſcape from *Wiſbich*: who being aduiſed ſo to do by ſome of that crue, and with Fa. *VVeſtons* priuitie, his taking againe was aſcribed by them to maiſter Doctor *Bagſhaw* and ſome others: which gaue not only them occaſion, but many of their friends abroad to write and rayle againſt vs exceedingly. Not long after, *viz.* in September, maiſter *Archer* a Ieſuite (that liued with vs in priſon) gaue an other occaſion of very great garboyles by affirming that the ſtewes in *Rome* were there *cum approbatione* (teſtified vnder the hands of Doctor *Norden*, maiſter *Buckley*, maiſter *Meredith*, and Doctor *Bagſhaw*:) that the ſtewes were as lawfull in *Rome*, as any Citizen there: (teſtified vnder the hands of Doctor *Norden*, maiſter *Buckley*, and maiſter *Meredith*:) that the ſtewes were in *Rome*, as lawfully as any Magiſtrate in that Citie: (teſtified vnder the hands of Doctor *Norden*, and Doctor *Bagſhaw*:) that the ſtewes were in *Rome* as lawfully as the Pope himſelfe, or any order of religious men (teſtified vnder the hand of Doctor *Norden*, and Doctor *Bagſhaw*:) and

that

that they were moſt neceſſarie (teſtified vnder the hands of Doctor *Norden*, maiſter *Buckley*, and Doctor *Bagſhaw*.) Which very lewde aſſertions, comming to Fa. *Weſtons* eares, and vnderſtanding how they were impugned by maiſter D. *Norden*, he the ſayd M. *Weſton*, did take vpon him by a fond and falſe diſtinction to defend them. Whereupon maiſter Doctor *Bagſhaw* being drawne into that oppoſition, diuers long treatiſes paſſed betwixt him, and Fa. *Weſton*: he the ſayd maiſter Doctor *Bagſhaw* impugning thoſe lewde poſitions, and maiſter *VVeſton* with all his ſhifts and skill laboring to defend them. About theſe points, there grew ſuch parts-taking and hatred, as that the ſayd orders eſtabliſhed amongſt vs by maiſter *Muſh* and maiſter *Dudley*, (in that they croſſed theſe and ſuch like demeanors) were in the latter end of the yeare 1596. vtterly caſhierd and reiected. So as notwithſtanding we kept commons ſtill in the Hall together: we liued (God knoweth) there with great diſquietnes: many of our old friends abroad being ſo farre drawne to Ieſuitiſme, as that they blamed vs, and tooke part with them in defence of theſe ſo abhominable abſurdities.

And now it may pleaſe you to leaue vs in our ſayd troubles and diſcontentments, and to be aduertiſed of the beginning of a more bitter tragedie. Whileſt after our ſaid peace we were lulled aſleepe for a time in *VViſbich*, by maiſter *Garnets* inchaunting letter of congratulation, and exerciſed with the vniuſt afflictions of our brethren, as before we haue touched: he the ſayd maiſter *Garnet* with his complices beſtirred themſelues, and that ſecretly, ſo as then we did not ſuſpect, or looke for any further plots to be in contriuing againſt vs. We will be bold to acquaint you with one of their notable ſtratagemes, which argueth more wit and foreſight, then playne dealing or honeſtie.

neſtie. It appeareth that by the Ieſuites practiſes here amongſt vs, in diſgracing and abuſing the ſecular prieſts very ſhamefully, there was ſome rumor thereof in *Rome*, to the great impeachment of the Ieſuites credits there, being then as turbulent in that Citie in their dealing with our Engliſh Seminary, as they had bin, and were ſtill firebrands amongſt vs. For the better incountering of which rumor, it being thought inconuenient, that any of their owne calling by commending themſelues, ſhould take vpon them that office, a ſecular prieſt was found out, a man of a quicker penne, then either of wiſedome or ſinceritie: who being well acquainted with all the iarres and quarrels betwixt vs, and the Ieſuites; and hauing written himſelfe a letter vnto vs, as preſuming to aduiſe men of farre greater experience then himſelfe, concerning our troubles about the ſayd Agencie: this man (we ſay) did ſo harden his forehead, or in his ſimplicitie was ſo ſeduced, as contrary to his owne conſcience he writ the tenth of Ianuary 1596. to Card. *Caietane*, Protector of the Engliſh Seminary, in the behalfe of the Ieſuites, a moſt falſe and impudent letter. Wherein amongſt many other things, he aſſureth the Cardinall, that of his owne knowledge, for twenty yeeres, there had not bin any diſſenſion betwixt the ſecular prieſts and the Ieſuites: and that the reports made againſt theſe good Fathers, concerning their ambition, were ſo farre from the truth, as that indeed the Ieſuites were in all places moſt notable examples to the ſecular prieſts of ſingular humilitie, gentlenes, patience, pietie, and charitie. The letter it ſelfe with ſome obſeruations vpon it, you ſhall finde amongſt other things to this ſtory annexed. With this cunning trick of theſe good Fathers, we were not then acquainted: it was well handled of them, that they had got ſo falſe a brother frō amongſt our ſelues to fit their deſeignements

ſo aptly, that is ſo lewdly, according to their deſire.

After that maiſter *Weſton* had begun his ſaid Agencie, as hath been before mentioned, our brethren abroad of the grauer and wiſer ſort, began to foreſee: that if the ſame did continue, maiſter *Garnet* would ſhortly after, as well by M. *Weſtons* example in *Wiſbich*, as alſo by the example of the Ieſuits gouernment of the Seminarie at *Rome*, challenge, and take vnto himſelfe, ere it were long, the Prelacie and gouernment ouer all the Prieſts in *England*. For the preuenting whereof, as alſo there being many Catholicke Prieſts in *England*, and many wants, as of authoritie of confirmation for the full accompliſhing of the effects of Baptiſme, and of holy oyle, being of ſo neceſſarie imployment, they thought it conuenient to deuiſe certaine orders, for a general aſſociation, amongſt all ſecular Prieſts: and in the end concluded to referre the eſtate of our Church here, together with their reaſons and moſt humble ſupplication to the Popes Holines, that it might ſtand with his good pleaſure (if he thought it conuenient) to graunt vnto them that they might haue ſome Biſhop or ſuffragane here: as he had yeelded heretofore to our brethren in *Ireland*. In theſe conſultations, one maſter *Standiſh* a Prieſt was a great intermedler, no man being therein more forward then himſelfe: but finding in the end ſo many fitter men in all reſpects then himſelfe for any imployment or extraordinarie preferment in that companie: he ſhortly after ſhifted his ſayles, & going to the Ieſuits, did acquaint them with the whole courſe that the ſecular Prieſts had taken, and intended to proceede in. Whereof they (the Ieſuits) hauing full notice (as we geſſe by the euent) ſent into *Spayne*, to admoniſh Father *Parſons* of all the premiſſes, aſwell concerning maiſter *VVeſtons* ſaid Agencie, and the ouerthrowe of it, as of the enterpriſe, which our brethren the ſecular

Prieſts

Priests here had in hand: and likewise to impart vnto him, an other course deuised by them, & to be better managed and brought to passe by his great policie, wisedome and credit. What answere Father *Parsons* returned vnto them, wee can but also gesse. But we thinke wee may comecture it, by that which followed, *viz.* that he would thinke of the matter, and that they should send one to meet him at Rome with further instructions, for his better proceeding to the accomplishment of their desires. Now you haue heard before, what a way they had made alreadie for themselues, and for the repayring of their credit in Rome, by maister *Blackwell* his false letter mentioned, very well knowing, that if any meanes might be had to aduance their credits, and set them aloft, it must come from thence, and therefore laid that machiuilian ground for Father *Parsons* their only hope to work vpon afterwardes: which as you see fell out, as they could haue wished at that time.

Also the said Father *Parsons* (then as wee suppose) or shortlie after, hauing taken notice what our brethrē the secular Priests were in hand with in *England*, did send to some of the best account amongst them, and likewise to some others that in any sort, they should not proceed in that course: assuring them that it would be very offensiue to his holines, because of this knowledge, the very same in effect, hauing heretofore beene offered to his consideration, hee did vtterlie reiect the same as inconuenient in all respects as things stood for *England*. Besides to our further abuse, and to keep vs occupied with our own conceits, that wee might not somuch as suspect any thing of theirs: wee in our plaine dealing acquainted them with our whole drift, and purpose. Whereunto for a time, they craftilie applauded: as hoping shortlie, by their former courses to haue it dasht: but afterward

perceiuing that their owne purpoſes could not ſo ſoone be compaſſed: (as wiſe men in their generation fearing the worſt) thē they mightilie oppoſed themſelues, and depraued ours. And then maiſter *Blackwell* himſelfe amongſt others could write a diſcourſing letter with very much earneſtnes and rhetoricall arguments againſt ſo ambitious a cogitation, as once to thinke of any one mans Soueraignty ouer all his brethren, during the times of our perſecution.

Howbeit wee continuing reſolute in our former purpoſe, but proſecuting the ſame with great dulnes, maiſter *Garnet* and his fellowers, diſpatched the ſaide maiſter *Standiſh*, our falſe brother to Rome in the latter end of the yeere 1596. there to expect Father *Parſons* comming. We will here leaue this honeſt man about his buſines in that Citie, and put you in mind, that after Cardinall *Allens* death, the ſtudents in the Engliſh Colledge there, felt no leſſe oppreſſion by the Ieſuits their tyranizing gouernours, then wee did at home: becauſe we withſtood their deſeignements in aſpiring to the like ſoueraigntie ouer vs here. It may be that hereafter ſome of our brethren, will ſet out thoſe tragedies at large, which indured long, and will appeare to all men of indifferencie to haue beene verie intolerable. In the meane while you ſhall vnderſtand that two or three, being of likelihood more grieued then the reſt, or hauing a greater ſenſe of our calamities, both at home and abroad, then manie others: did write a treatiſe of the Ieſuits dealing, & naming it a memoriall, dedicated the ſame in Latine to his holines in the yeere 1597. about which time Father *Parſons* being come to Rome, was in the middeſt of all his machiuilian plots, and vnder pretence of compounding the ſtirres in that Seminarie, firſt ſo dealt, as in verie ſhort time by couſoning the Rector, he got that place for himſelfe, and now enioyeth it.

The

The imputations laid vpon the Ieſuits in the ſaide memoriall (the effect whereof you ſhall finde at the end of this hiſtorie) were ſo verie ſharpe, and touched their freehold ſo neerely, as no meruaile if Father *Garnet* beſtirred his ſtumps to ſalue their credits by all the meanes and wayes he could deuiſe. And therefore he held it beſt to write his letter to all the ſecular Prieſts: wherin after certaine flouriſhes, how much they were beloued and honoured by him and all his brethren of the ſocietie, he intreateth very earneſtlie their teſtimonies in their behalfe, againſt thoſe reports made of the Ieſuits in the ſaid memoriall. And that hee might obtaine a faire ſhew of many hands, hee was content to play ſmall game before hee would ſit out (as our Engliſh prouerb ſaith:) and therfore he commendeth to them ſuch a triple anſwere, as he thought would fit the moſt. *Although* (ſaith he) *we are not ſo well known to many of you, as you all peraduenture will pronounce the whole contents of the ſaid treatiſe to be falſe: yet one of theſe three anſwers may fit all your turnes. Some may ſay all is falſe: other that they themſelues haue nothing to accuſe the Ieſuits with, and doe not therefore beleeue the ſaid reports to be true: and the reſt may affirme without any ſcruple, that for their parts, they neuer dreamed of the ſaid memoriall, nor doe in any ſort approue the ſame.* And the better to perſwade them thus to anſwere, he ſweareth by more then his little honeſty, *that there is not a true word in it.* There is a ſaying amongſt ſuch lawyers as are of experience, that they ſeldome fall out to be the honeſteſt men, who are driuen ſo oft to ſeeke teſtimonials for the approuing of their good behauior. But that is no matter with them, and peraduenture, that conceit here holdeth not at *Rome*, ſo as maiſter *Garnet* did content himſelfe with his owne courſe, and made ſuch haſte therin, as before Auguſt the ſame yeere, the teſtimonial he got, was with Fa. *Parſons* in the Engliſh

Seminary. And here we cannot omit one thing, which indeede made vs a little merry in the middeſt of our ſorrow, how good Fa. *Parſons* was troubled with one mans ſubſcription to the ſayd teſtimoniall. For thus he writeth: as he pretendeth from *Naples, primo Auguſti* 1598. to the ſayd party. *After I ſaw a particular teſtimony of your owne hand in latine, concerning the memoriall giuen vp againſt the ſocietie, I could haue bin content you had not written it: but either haue ſubſcribed ſimpliciter, as many other auncient and graue Prieſts did to the cunning letter, as it was written (being very modeſt and moſt true) or that you had ſayd nothing at all: as well you might haue omitted: the memoriall being writ and ſent from Flaunders, whileſt you were yet in Italy: and ſo that it was done, and exhibited, Te neque conſentiente, neque conſcio (for thoſe are only the words of teſtimony that you giue) was not needefull: the thing being euident of it ſelfe, and your particular writing ſo bare a thing vnder the common letter, was to detract from all the letter before: and for the matter it ſelfe (which was moſt abhominable, falſe, and ſlaunderous,) you leaue it indifferent to be beleeued, or not beleeued &c.* Were it not that you might hereby perceiue what packing, and practiſing is amongſt theſe fellowes for the maintenance of their owne credit: and how ſwift they are in the expeditions they take in hand: we would haue made no mention hereof, becauſe thereby our owne dulnes may iuſtly be condemned, who all this while had not ſent our meſſengers to *Rome*, for the information of his holynes, as touching our eſtates here, and the common deſire of vs ſecular Prieſts, for a Biſhop as before is mentioned. In which ſlow proceeding, we will leaue our brethren for a time, and returne to maiſter *Standiſh* attending vpon Fa. *Parſons* in *Rome*.

After this good Father had gotten the Rectorſhip of the Engliſh Seminary, it then pleaſed his Worſhip

to

to proceede with the cauſe commended vnto him by his ſubiects in England, Fa. *Garnet* and the reſt. We doubt not, but that in the meane time he had conferred with his friends, and was reſolued of the plot he meant to effect: the execution whereof was in manner as followeth. *Standiſh* that honeſt man muſt haue acceſſe to the Popes holynes, accompanyed with two runnagates, both of them Prieſts, Doctor *Haddock*, and maiſter Martin *Array*. Theſe muſt take vpon them, and ſo they did, that they were men deputed from the ſecular Prieſts in *England*, moſt humbly to intreate his Holynes that he would be pleaſed by his moſt preheminent Authority, to appoynt a ſuperior ouer the Church of *England*. And the rather to perſwade him thereunto, they affirmed like very lying wretches, that there was ſuch great diſſenſion betwixt the ſecular prieſts and the laytie, as great inconueniences would certainely inſue, except one were placed amongſt them, that by his authority might reforme and reconcile them. Now it is too well knowne, that the ſtrife which was heere, reſted betwixt vs and the Ieſuites; no one lay Catholick (for ought we know) being at enmity with any other ſecular Prieſts, then with ſome few of vs, that were at *Wiſbich*, and one or two more abroad that tooke our parts: and the diſlike that ſuch lay perſons had of vs, was procured by the falſe practiſe of the Ieſuites: we our ſelues, otherwiſe hauing neuer offended them, nor interteyned any quarrell with them, God is our iudge. His Holynes hearing and marking well their ſuite, demaunded of them, in expreſſe tearmes, if that which they had ſayd vnto him, proceeded from the deſire and conſent of his louing Prieſts in *England*, affirming that otherwiſe he would in no ſort giue any eare vnto them. Whereunto maiſter *Sandiſh*, very well inſtructed before by Father *Parſons*, and ſufficiently aſſiſted by the ſayd

two

two lying Prieſts, anſwered, that what he had preſumed to deliuer to his Holynes, he had done it moſt aſſuredly by their conſent. If *Ananias* was iuſtly charged with lying to the holy Ghoſt, in telling Saint *Peter* an vntruth, being repleniſhed with that holy ſpirit, we ſee no cauſe, why we may not ſo charge this diſhoneſt company on with all his aſſiſtants (Fa. *Parſons* and the reſt) in that they lyed ſo apparantly to Saint *Peters* ſucceſſor the Popes Holynes, who we doubt not, but that he is likewiſe indued with the ſpirit of God in ſuch plentifull ſort, as the excellency of his high calling doth require. For it is well knowne, and may be proued moſt euidently, (if any dare be ſo ſhameleſſe as to deny it) that if you except Fa. *Garnet*, and ſome one or two of his adherents, the reſt of the Prieſts in *England* generally were altogether ignorant of that deuiſe. Inſomuch as the ſayd *Standiſh* after his returne into *England*, being asked by certaine Prieſts, how he durſt preſume ſo impudently to abuſe his Holynes with ſo intolerable an vntruth, he excuſed himſelfe in this ſort, *viz. that when he ſayd, he had the conſent of the ſecular Prieſts in England to make that motion, his anſwere therein was made by him Cautè, that is, ſubtilly, or by equiuocation, meaning to himſelfe, viz. as he ſuppoſed, or preſumed; which words he kept in his minde and vttered not.* By which vngodly ſhift, the tyranny wherewith now we are oppreſſed, was hatched.

By this ſo falſe and Ieſuiticall a ſleight, the Popes Holynes being abuſed as you haue heard, committed that matter (ſo propounded vnto him) to the further conſideration of Cardinall *Caietane*, protector of the Engliſh Seminary, and to Cardinall *Burgheſius*, which was the very plot that Fa. *Parſons* before had layd: the ſayd Cardinall protector, being one, with whom he the ſayd *Parſons* had eſpeciall familiaritie and friendſhip; and by reaſon of his protectorſhip ouerruled the

other

other Cardinall as he thought good: ſo as they two being appointed for this ſeruice, *Parſons* deſeigne-ment was in effect thereby accompliſhed. Well it had hapned to vs, if his Holynes had bin at that time in-dued with that worthie gift of the holy Ghoſt, tear-med *diſcretio ſpirituum*: that when he made this de-putation to the Cardinall, he might haue ſayd to the aforeſayd falſe wretches: why haue you lyed to the holy Ghoſt, that thereby, either ſome extraordinary calamitie might haue fallen vpon them, or his Ho-lynes haue taken ſome other courſe for the inflicting vpon them ſuch puniſhment as they deſerued. But the matter paſſed as you haue heard: and *Parſons* muſt contriue it as he thinketh it conuenient, which he did in ſort as followeth. One muſt gouerne all the prieſts in *England*, but *Parſons* durſt not name a Ie-ſuite for that purpoſe: that had bin too groſſe dea-ling, he muſt then be a ſecular Prieſt, there was no remedie. And who ſhould that be, but maiſter *Black-well*, who was knowne to be a chiefe paraſite of the Ieſuites, and would be ſure, if he might haue this au-thoritie by them, neuer to do any thing, that might in any ſort diſpleaſe them. Whereupon *Blackwell* is named for the Arch-prieſt of *England*: aſſiſtants are appointed to wayt vpon him: a letter with the Car-dinals conſent is framed by Father *Parſons*, dated the ſeauenth of March 1598. rules are made, and one in effect you may be ſure, that maiſter Arch-prieſt and his aſſiſtants ſhall do nothing in any matter of im-portance, without the Ieſuites conſents. All things thus diſpatched, maiſter *Standiſh* (as wee thinke) is ſent back with this ſtuffe into *England*; and euen when our two meſſengers were ready at the laſt to go towards *Rome*, he arriueth: maiſter *Blackwell* re-ceiueth his authoritie, and publiſheth the ſame for

want of a Cryer by his owne letters: requiring all Prieſts to ſubſcribe vnto it.

Hereof when ſundry of vs had notice, we conferred together as we could: and finding that the Cardinals directions were not warranted, by any Breue from his Holynes: we feared ſome falſe packing by Father *Parſons*. Alſo ſome of our brethren talking with maiſter *Blackwell*, about the Cardinals conſtitutions, tooke him directly with a manifeſt forgery, in pretending certaine to haue come from the Cardinall which he was driuen to confeſſe, were of his owne making. Beſides we conſidered, that if the Pope were made acquainted with the ſayd Cardinals deſignements; what he did, or allowed therein, was vpon falſe ſuggeſtion, (for as then wee did not certainely know, how *Standiſh* had played the Ieſuite by *Parſons* aduiſe as is before expreſſed. Againe, wee perceiued by the Cardinals inſtructions, that maiſter *Blackwell* was made no better in deede then an Arch-prieſt of cloutes, being limited to do nothing, but as it ſhould pleaſe maiſter *Garnet*. And it could not ſinke into our heads, that his Holynes being throughly acquainted with theſe plots, would euer haue bin drawne to haue yeelded, that his Clergie of *England* ſhould be ouertopt, and controuled by the new vpſtart Ieſuites. We alſo did eaſily ſee into what danger this ſubordination would bring vs, being left in effect to Father *Parſons* directions. For theſe, and ſundry other conſiderations, we deſired that we might not be vrged to ſubſcribe to the ſayd authoritie, vntill wee might either ſee the Popes Breue to ratifie it, or haue time to know his Holynes further pleaſure: when we ſhould haue informed him the truth in theſe matters. Vpon our ſtay herein, (which ſeemed to vs ſo reaſonable,) it is ſcarſe credible, how we were ſlaundered and

and abuſed: inſomuch as through ſuch and many other iniuries offred by the Arch-prieſt and Ieſuites vnto vs, we were compelled to appeale to his Holynes. But we were ſtill too ſlow and dull in our proceedings, and indeede wanted money, and other fit oportunities to make ſuch quick diſpatch as we deſired. Whereupon Father *Garnet*, and maiſter *Blackwell* abounding in all things, and perceiuing our intent, they preſently diſpatched their curſitors into euery part of the Realme, to get hands to certaine letters (drawne either by them, or by their direction) of thankeſgiuing to the Pope, and Protector, for their ſingular care ouer the Church heere, in appointing vnto them ſo excellent a forme of gouernment: with much more to this purpoſe. And ſuch a courſe was taken with our poore brethren, who many of them had neuer heard of this matter before, as partly through ignorance in ſome, through threatning and feare in others, and by faire promiſes to many; a number of hands were gotten to the ſayd letters. This exployt thus effected, they ſent the ſayd letters with all ſpeede to *Rome*, and procured by their meſſengers as they went, other letters, from ſundry perſons beyond the ſeas to their friends in that City to depraue our enterpriſe as much as poſſibly they could, affirming that what our meſſengers, when they came thither, ſhould propound againſt the ſubordination in *England*, did proceede only from a few that were factious, and that it would be very diſhonorable to his Holynes former proceedings, if they ſhould finde any fauour or countenance there.

With theſe aforeſaid Machiuilian practiſes, wee were not then acquainted, but as honeſt and plaine dealing men; when our ſaid meſſengers, maiſter *Biſhop* and maiſter *Charnock*, two learned Prieſtes, were

readie to goe to Rome to prosecute our causes there: we acquainted our Archpriest therewith and desired, (if so it might stand with his pleasure) to sende some thither also, that might be furnished to answere for him, if we should be thought to informe amisse. This motion of ours, was so greatlie disdained by his maistership, as wee thinke the highest Cardinall in Christendome, could not with greater contempt haue reiected ỹ meanest Priest his sute ỹ liueth. And relying vpon Father *Parsons*, and his other said plots, hee presumed to tell vs plainelie (to the great preiudice of iustice in the Court of Rome) that if we sent any thither, they should not be heard, but finde that entertainement, which they little expected. Howbeit wee neuer imagined, nor could in deed thinke, either of those messages which they had sent before, or of that which followed: but rather supposed he had vsed such speeches vnto vs of purpose to stay vs from proceeding in our former determination. And therefore we dispatch them hence, who being gone, our Archpriest chafeth: the Prouinciall his good maister, clappes him on the backe and egges him forward: the rest of the Iesuits whet their tongues and prepare their pens to speake and write what they can falselie deuise against vs to make vs odious: so as presentlie, we are become a by-word in their mouthes, & are nothing with them but *Rebels*, *Apostataes*, and what they list to report of vs. One *Lister* a Iesuit writeth a booke to proue vs al schismatikes, who had appealed to Rome, and both maister *Blackwell* and Father *Garnet* subscribed vnto it. In this booke, besides the tearmes before expressed, we are said *to haue fallen from the Church, and the spouse of Christ: to haue troden vnder our feete our obedience due to the highest bishop: to haue lost our faculties, whereby we ought to haue wonne soules vnto Christ: to haue made*

our

our ſelues irregular: to haue incurred the ſentence of excommunication: to haue giuen a ſcandall to all good men: to be in all mens mouthes as infamous perſons: to be as publicanes and ſinners, and to be nothing better then ſoothſayers and Idolaters.

Wee haue now brought this ſtory to the ſetting out againſt vs of the ſayd treatiſe of ſchiſme: and for the reſt do referre you for a larger diſcourſe to the bookes lately printed and publiſhed by ſome of our brethren. Therein you ſhall finde that by Father *Parſons* practiſes, our ſayd meſſengers no ſooner came to *Rome*, but within ſixe or ſeauen dayes they were caſt into priſon, and could neuer be ſuffred to come to the Pope. Whileſt they were in priſon, his Holynes Breue is procured for the confirmation of maiſter *Blackwels* authoritie. Afterwards the poore men are ſet at libertie, but kept aſunder, and baniſhed into diuers Prouinces, not to repayre into *England*, vntill they ſhould haue leaue from *Rome*. The ſayd Breue commeth hither: wee being informed thereof, ſubmit our ſelues to our Arch-prieſt: ſhewing our ſelues to be farre from ſchiſmaticks; and ſuch was our deſire of peace, as we were well content to remit all the former ſlaunders imputed moſt falſely vnto vs.

Beſides, for the auoyding of further contention, we deſired our Arch-prieſt, (whome now we reuerenced as we were bound in dutie) to take ſuch order, as that hereafter there might not be ſo much as once mention made of the ſayd pretended ſchiſme. Whereunto he yeelded very willingly, and made a Decree to that effect: promiſing to be a meanes that our ſayd two brethren might be releaſed of their baniſhment. His dealing with vs in this kinde ſort did very much comfort vs, becauſe we being men, who ſtill had bin afflicted, any thing ſeemed a great

benefit to vs. But ſhortly after we well perceiued, that our former appellation and ſending to *Rome* with our refuſall in the meane time to bow vnto him, did ſtick in his ſtomack. For whether prouoked by the malitious Ieſuites, or ſtirred vp by his owne pride, and rancor to be reuenged vpon vs, now that we had ſubmitted our ſelues vnto his gouernment, he renewed the remembrance of the old ſore, contrary to his ſayd decree, and that vnder the pretence of a letter that ſhould come vnto him from *Rome*, from two Ieſuites, *Tichborne*, and *Warford*: wherein he ſayd, it was expreſſely ſet downe, that we were iudged in *Rome* to be ſchiſmaticks before the obteyning of the ſayd Breue, in that we did not ſubſcribe to his authoritie, when the Cardinals firſt letters were intimated vnto vs. And vpon this falſe ground (except theſe two Ieſuites and ſome one or two more of that crue had ſo iudged vs) he writ his letters abroade to that effect, as well what forſooth he had receiued from *Rome*, (concealing the names of the ſayd two Machiuilian Ieſuites) as alſo that he would receiue none to his fauour or abſolue them, which would not acknowledge that they had ſinned, and giuen a great ſcandale by their ſayd prolonging to acknowledge his authoritie. When we heard hereof, it grieued vs much to ſee the weakenes of our new Gouernour: but more in that we perceiued what new troubles and diſſenſions would thereby inſue. We did write therefore both to him and to his aſſiſtants, that they would be pleaſed, the old controuerſie amongſt vs might lye buryed ſtill in the graue of obliuion, and not to be againe now renewed. But they ſhut their eares to our humble ſuites, and reiect vs with contumelious and reprochfull words, for preſuming ſo raſhlie (forſooth) to intermeddle with any thing that they had reſol-

ued

ued of. Notwithstanding becauſe they were our brethren, and many of them before that time ſome of our inferiors; we aduentured once againe to intreate this fauour at their hands, that two or three of the beſt learned amongſt them, might be appointed to conferre of this matter with as many of vs: that ſo the controuerſie might be compounded, before it brake out any further. How this was taken at our hands, it is ſcarcely credible: they tearmed our ſupplication a tumultuous expoſtulation, being fraught (as they ſayd) with the forgetfulnes of our duties, and with the ſpirit of pride and preſumption. And hereupon euen now, that we were become his ſubiects, after we had vnderſtanding of the Popes Breue, and looked to haue bin greatly cheriſhed and defended from iniuries by the ſtrength of his ſoueraigne authoritie, we are againe as ſharply proſecuted with imputations of ſchiſme and rebellion as we were before, which cauſed vs to propound the queſtion in controuerſie amongſt vs, to the famous Vniuerſitie of *Paris*: hauing offered to them before, but in vayne, if it pleaſed them to ioyne with vs therein. That worthie company after due conſideration, determined the matter on our ſide. Whereof the Arch-prieſt being informed, addreſſeth out his owne edict, and condemneth therein their ſayd iudgement: inflicteth great cenſures vpon thoſe Prieſts that ſhould at any time maynteine that determination: and ſpareth not likewiſe to mulct the laytie (ouer whom for ought we know he hath no authoritie at all) as many as ſhould incline to the imbracing and fauoring of it.

When we ſaw this our Arch-prieſt with his aſſiſtants thus peremptorilie bent by ſtrong hand to oppreſſe vs: and without either conſcience, or conſideration of morall honeſtie to ſpreade abroade againe to our diſcre-

diſcredits their former calumniations, and very groſſe and palpable ſlaunders: we thought it our beſt courſe if it were but to heape coales vpon their heads, to commend vnto them this conſideration: whether it might not ſtand with their good liking to ſend two Prieſts to be choſen by them, with two others of ours to *Rome*, to know his Holynes opinion and direction in this cauſe ſo hotely impugned by them: the ſame being the aſſured rule for the ending and finall determination of it: adding, that if we were condemned for ſchiſmaticks, for delaying our obedience, as is before expreſſed, till we knew his Holynes pleaſure, we would moſt willingly ſubiect our ſelues to the heauieſt cenſures that might be impoſed vpon vs: and if cleared, the leaſt ſatisfaction that they would thinke good to award vs, ſhould fully pleaſe and content vs. But this our laſt ſuite was more diſdained (if it were poſſible) then either of the former; and ſo farre the Arch-prieſt was from yeelding vnto vs herein, or to affoord vs otherwiſe the leaſt ſhadow of his fauour, as he caſt abroade his decrees, that our ſayd deferring to receiue his authoritie before the Breue came, was ſchiſme, and prohibiteth any vnder grieuous paynes, either by word or writing to affirme the contrary. Whereupon we were compelled, as hauing no other refuge at all, to appeale againe to the infallible ſeate of the holy Apoſtle Saint *Peter*: thinking with our ſelues that thereby (at the leaſt till the cauſe were decided) our aduerſaries would haue forborne the proſecution of their malice againſt vs. But the humor they are poſſeſſed with, being altogether Ieſuiticall, that is violent and implacable, they ceaſed not but ſtill continued, contrary to all courſe of law & iuſtice, euery day more and more to wound and oppreſſe vs. Our ſayd appellation ſubſcribed with the

hands

hands of 30. Prieſts, men of good deſert and reputation, they tearme an infamous libell, and preſently vpon the ſight thereof, *de facto*, do ſuſpend and depriue tenne of them from their faculties: eight of them being priſoners at *Wiſbich*, and two others, both of them perſons of extraordinary note and worth. There hath bin of long time an old ſaying in *England:* that ſet a begger on horſeback, and he will ride a gallop: our ſaid new gouernors ſitting in their thrones, and ſcorning that any ſhould refuſe to worſhip them, can finde no limits for the ſtay of their fury, but ſtill runne on from one miſchiefe to an other. For, our cauſe thus depending, they forbid all the lay Catholicks to keepe vs company, to relieue vs, or to ſuffer vs to execute any ſpirituall function with them: affirming, that whoſoeuer ſhall be preſent at one of our Maſſes, or aſſiſt vs therein, doth commit a great ſinne: and that to receiue the ſacraments at our hands, is *loco medicaminis*, to receiue a deadly poyſon. None may confeſſe their ſinnes vnto vs, and none may heare vs preach, (at the leaſt of thoſe which are to too many) that yeeld themſelues to the direction and pleaſure of ſuch abſurd commaunders, and wicked condemners of their brethren, notwithſtanding we be exempted from ſuch their prohibitions by our appellation, and do therefore ſtill inioy the full libertie of our Prieſthood. The courſe they hold againſt vs, or at the leaſt their ſtomack, may appeere vnto you, by that which a Ieſuite hath written concerning vs, to one of his friends: *Deteſt* (ſayth he) *my deere mother the curſed crue of the diſobedient to lawfull authoritie: if you know any, either of our coate, or of the lay ſort, that be tainted with this peſtilent poyſon, eſchue his company, as you would auoyd one that hath a plague-ſore running vpon him, aſſuring your ſelfe, that if ſuch rebellious perſons do not ſubmit their necks to the yoke of their ſuperiors,*

that vnleſſe God ſhew them ſome extraordinary fauour (which in ſuch caſes he vſually denyeth to ſuch malitious Rebels) their reuolt and Apoſtaſie from the Catholicke vnitie, will be the iuſt reward of their obſtinacie and malapert oppoſition againſt their ordinary. God be mercifull vnto vs poore men: ſome of vs are priſoners, and are daily in the Magiſtrates hands to be cut off, and finiſh our miſeries at their pleaſures; and on the other ſide, where we ſhould finde comfort, we are dealt with, as you ſee: and all is either becauſe we are readie to offer our liues for the Catholick faith, or refuſe, till we may be heard by the Popes Holynes: to acknowledge our ſelues to be Rebels, Schiſmaticks, contemners of the See Apoſtolick, Ethnicks, Publicanes, Idolaters, Apoſtataes, and what not? becauſe we did not at the firſt ſubſcribe to our Archbiſhops authoritie, but appealed as you haue heard. Which accuſations, we truſt no man liuing by learning or arguments ſhall be able to prooue againſt vs: and in the meane time, God is our witnes, how free we are *in foro conſcientia*, from any of theſe wicked imputations. In the aforeſayd proceſſe with theſe our aduerſaries, ſome of our brethren haue bin as carefull to defend vs from ſchiſme by writing, as they haue bin buſie to accuſe vs: and amongſt ſundry of our diſcourſes to that effect, two haue bin lately publiſhed in print, which we deſire you would procure: and hauing duly peruſed them, then thinke and iudge of vs as you ſhall finde cauſe. Now for our concluſion, if any Ieſuitical humoriſt, ſhall blame or ſeeke to diſcredit vs, becauſe in the premiſſes of this Narration we haue forborne to vſe any ſharp ſpeeches againſt our common enemyes, we thinke it conuenient for the preuenting of their malitious collections, to yeeld vnto you our reaſons thereof. Firſt, the ſtory gaue vs no occaſion ſo to do. Secondly, we reteyne ſtill the opinion which we haue ſignified to his Holynes,

lynes, that the Ieſuiticall perſecution begun againſt vs, is much more grieuous vnto vs, then that which we are ſubiect vnto from the State. Thirdly, we haue found by experience, that the rayling courſe which the Ieſuiticall crue haue taken and vſed in many of their treatiſes againſt her Maieſtie: and the proceedings by the lawes of the Realme: hath done the Catholick cauſe exceeding much hurt. Fourthly, as our caſe ſtandeth, and for ought we ſee, if the pretended holy Fathers may haue their willes, we ſhall be driuen to relye more vpon her Highnes fauour for our temporall reliefe, that we periſh not with famine, before we be cut off by her lawes, then vpon all the world beſides. And laſtly, howſoeuer we diſſent from the State in the profeſſion of our Religion: yet we are her Maieſties borne ſubiects, and vaſſals, and ought not for any cauſe, as we are perſwaded, to withdraw in that reſpect, our duties, loue, and allegiance from her Highnes, or our natiue Countrie: much leſſe to ſlaunder, or ſeeke the cruell ouerthrow of both, as our trayterous aduerſaries of the ſocietie, not indeede of Ieſus, but of the Diuell, and their adherents haue done. And thus praying to God with all our hearts, to heape vpon her Maieſtie all temporall and heauenly bleſſings, and vpon our ſtate ſufficient wiſedome and prouidence, for the good continuance of it: and vpon our Countrie all proſperitie and happines, and vpon the Church a dayly increaſe of zeale for the propagation and maintenance of the Catholick faith, and vpon our Ieſuiticall aduerſaries ſuch riches of his mercie, as ſeeing the height of their owne pride, and the extremities of their proceedings, they may become humble in their owne eyes, and deſiſt from their very prowde Machiuilian and cruell deſeignements: and vpon all Catholicks ſufficient grace to take heed of thoſe that are the authors of ſchiſme and contention:

delighting in nothing, but in factions and nouelties: and vpon our ſelues conſtancie to continue in his obedience, and patience, to be able to indure whatſoeuer calamities ſhall happen vnto vs for our profeſſion of the truth, and the diſcharge of our conſciences: we take our leaues, and do heere end for this time.

The memoriall mentioned Page 52. is hard to be got: few or none of vs that are ſecular Prieſts could euer come vnto the ſight of it. Certaine abſtracts of it are common. We haue ſeene two; whereof one hath annexed vnto it certaine obſeruations of the Ieſuites cariage of themſelues in *Rome:* and both are as followeth.

An abſtract of the memoriall ſent by certaine Engliſhmen out of the Low-countryes, to the Popes holines Clement *the eight, againſt the Ieſuites labouring in the Engliſh Vineyard, September* 1597.

The inſcription of the memoriall.

A briefe declaration of the miſerable ſtate of Catholicks in England.

After the Preface, it followeth in theſe words.

THe Ieſuites that are in *England*, deſirous either to bring vnder bondage, or vtterly to beare downe the Cleargie of the Church of *England*, haue dared to attempt it by a wonderfull ſtratagem. Firſt, their will is, that in euery Catholicks houſe, (and ſuch houſes are in ſteed of the Church) either they themſelues may be the Paſtors, or others deputed by them in their roomes. And if happilie there be any, that do deny the faculties graunted by them; or will not take notice that ſuch aſſemblies, or companies of Catholicks de-

pend

pend on them; or will not obediently (as it were at a beck) execute those things, that they haue commaunded; such shall be censured either as Apostataes, or Hereticks, or taynted at least with some infection of heresie. So holie, so godly, so religious would they seeme to be; as nothing is holie, that they haue not sanctified; no doctrine Catholick, and sound, that commeth not from them; no dispensation auailable, that is not graunted by them: and which is worse, they haue beaten into the heads of the most, that the Masse is not rightly, and orderly celebrated of any, but a Iesuite.

When any of the Cleargie graunteth a dispensation in any case; by and by there is doubt made of his power and authority; some question ariseth of his life, and conuersation; as if his Priesthood, and calling were not certaine, or assured. It is not inough for the Cleargie to liue a godly, and an holie life, vnlesse withall they will acknowledge the Iesuites to be their superiors; thus some man shall be tormented, another some turmoyled, a third some troubled: for who so gathereth not for and with them only, he shall be iudged altogether to scatter. And that they may the better set this their deuise abroch, they cause to be made knowne to all men the faculties graunted vnto them by his holynes the Bishop of *Rome*; and they giue it out, that the most vnlearned Iesuite doth farre excell the most learned secular Priest, both in faculties, and priuiledges. And it is noysed about, as it were by the common cryer, that they haue power from his holynes to graunt to all, and euery one, all and singular their faculties; insomuch as it shall not be lawfull and safe for any to vse their priuiledges though graunted them many yeres before frō his holynes, but with the leaue, and consent of these Fathers of the societie. And when they do giue out their faculties, they do not bestow

them on learned, godly, or holy men; but on vnlearned, vngodly, and irreligious; nay seditious persons, such as follow their humor, stoupe at their beck, and stand bound euer after vnto them.

Further they endeuor, that by all meanes possible, both those almes which are giuen for the relieſe of them that are in prison, or any other poore afflicted whatsoeuer; as also whatsoeuer is paid in cases of dispensation, may come to their hands. Heretofore (when Priests had the collection of these almes) prisons were therewith maintayned; the want in Colledges was supplyed; the banished Catholicks (whose goodes were forcibly taken from them by Hereticks) were yerely succoured: but now, what is done with them we know not. Prisons and Colledges are depriued of them; the banished haue them not; the Priests see them not: but there are hired herewith seditious persons; deuisers of fables, slaunderers of their brethren, and skorners of the Saincts are herewith enriched; these, and such as these, receiue large stipends of their labours.

And yet so great a masse of monies cannot be consumed, with so small charges, and expences, but that the Fathers also bestow much vpon themselues. For they go indeed in great gallantrie; no Iesuite goeth but to visit any one, or trauelleth from one place to another, but he is richly apparrelled, he is attended on with a great trayne of seruants, as if he were a Baron, or an Earle; which is not necessary, but playnely ridiculous and absurd. The secular Priests themselues do go also Gentlemen-like because of danger; but not arayed in that sumptuous manner, nor guarded with so many attendants, as the Iesuites. They wrangle, and reproue the Priests garments, and spendings; whereas the expences of one Iesuite were able to mayntayne twentie Priests plentifully, and richly. Neither by

this

this meanes alſo could ſo great a quantitie of almes be waſted, but that (as the report goes) much treaſure is conueyed beyond the Seas, but to what purpoſe, we know not, vnleſſe it be beſtowed vpon their bodie, their corporation, or ſocietie.

Beſides they deſire (as ſome conceiue) that *England* ſhould be conuerted of none but Ieſuites only. For they will admit no fellow-laborers: and they vſe the ſame meanes they heretofore vſed in Colledges, to diſſwade many for the order of their calling, counſelling them by all meanes to enter into their ſocietie; and this they dayly attempt by flatterie, by gifts, and rewards, & ſometimes by threatnings. They neuer ſend one ſcholler out of *England* to the Colledge at *Doway* to ſtudie there, but hinder what they may them that are going thither. They care not for that Colledge, becauſe they cannot draw it into their ſocietie: nay they haue laboured by all meanes vtterly to diſſolue it.

Moreouer, they challenge vnto themſelues a ſpirituall Monarchie ouer all *England*, as it may appeare by a certain contention in the priſon at *Wiſbich*, in which there were, and are in hold for the profeſſion of their faith 32. Prieſts, dayly looking for their death. Theſe liuing a long time a godly, and an holy life, did eate altogether, ſtudied altogether, vſed euery day to preach, to diſpute, to intreate of caſes of conſcience, to expound the ſcriptures; and exerciſed the ſame ſtudies, as they were wont to practiſe in the Vniuerſities: all were of one minde; all of one heart; all as brethren; one bearing with another. The towne of *Wiſbich* loued them; all the land praiſed them; the hereticks admired them; the keepers of the priſons greatly affected them: ſo that they inioyed euery day more and more libertie. Their maintenance came to them from all places, yea the very Miniſters (though hereticks) very often helped to releeue them. Many

yeeres

yeeres liued they in this godly, holy, and deuout kind of life, vntill a Iesuite, one *Edmunds* by name (inspired we know not with what spirit) gaue to some occasion to doubt of the well imploying of the almes receiued. This foundation laid, he so insinuated himselfe with faire demeanour and false deuises into the hearts of many, as that he deuided the Priests into two parts, whereof the one part drew to him, the other stood against him.

They vse also to fawne vpon men of noble birth, especially if they be rich, and inueigle them by all faire meanes to sell all that they haue, and enter into their Societie. Women also are induced by them to become Nunnes, and to leaue such goods as they haue, to them. Which thing many that are godly-wise allow not. For such rich Laitie (all circumstances considered) are able to further more the establishing of the faith in *England*, then the Iesuites consider of. For such as they, might giue maintenance to Priests; enrich the prisons of Catholicks with their gifts; help the afflicted: they may more freely, and with lesse danger speak of the Catholick religion, and faith; more commonly argue and discourse with hereticks. But the Iesuites consider not, that these, and such other things may be done, and would be done by them without any difficultie. But in this manner do they make merchandise of the conuersion of *England*; thus do they dispose of the last wils of the sick; thus loue they to intermeddle with the mariages of many, with their temporall goods, and indeed with all things: Alwayes taking that course with all men, that something happen to their share, hauing minde indeed of nothing, but their owne gaine. They skorne to come to any one, but where they may be daintily, and costly entertayned; they looke not after the cottages of the poore, nor minister their help to them, be there neuer so much need.

Moreouer,

Moreouer, they are so delighted with equiuocation, or a subtile and dissembling kind of speech, as that to the scandall of others they are not ashamed to defend it in their publick writings. There were read before the Iudges on the bench in open Court, and in the hearing of all the people the letters of a certain Iesuite named *Southwell*, wherein equiuocations were most absurdly defended, which gaue cause of laughter to the hereticks, and occasion of scandall to the Catholicks. They take pleasure also to scatter rumors, and to suggest certaine nouelties in the eares of Catholicks, yea to forge and inuent things that are not, insomuch as they are commonly held now adayes great lyars; and it is come to that passe, that though they sweare, men will not beleeue them.

All Vniuersitie men, and such as haue taken any degree in schooles (and such in our countrey are most regarded) they hate most, despise, contemne, and reproch. It is a common report in *England*, that had it not bin for the pride, and ambition of the Iesuites, there had eare this bin graunted some toleration in Religion.

To conclude, omitting all other things (which are very many) I wil only rehearse one, which I haue heard of many; that it is come to this passe now, that the Catholicks stand in more feare of the Iesuites, then of the hereticks. For the hereticks (say they) can but chasten the bodie only; but the Iesuites wound both their bodies, and their good name. They do not indeed directly cause Priests to be apprehended, but indirectly. That is, hauing spread some reports of them, whereby their good name is taken away, so as they stand suspected either of heresie, or of some other heynous offence, no Catholick entertayneth them, and so consequently, they are driuen to pouertie, how can they escape the hands of the hereticks? And albeit they lye

in prison, and bonds, and are many wayes tormented, if they be not crowned with the glory of martyrdome, they shal neuer be purged from that former suspition, but shall be accounted euery day more and more, as heretickes.

Certayne chiefe points of accusations, wherewith many English men haue iustly charged the Iesuites vnto the Pope, and diuers Cardinals: taken out of the Memoriall and other letters: some of them dated at Rome 8. of November 1597.

Touching the Iesuites in England.

THe Fathers of the Societie do dissent among themselues, Fa. *Henrie* the superior, and Fa. *Edwards*, in the Prison at *Wisbich*, and there 26. Articles of their dissension.

If any Priest haue a conuenient place of residencie, the Iesuits will not cease vntill they haue cast him out, and that by wicked meanes, by defaming him, and bringing him into suspition.

That the Iesuites are the firebrands of all seditions.

That the Iesuites by right or wrong seeke simply and absolutely the Monarchie of all *England*.

They are enemies to all secular Priests.

They are the causes of all the discord in the English Nation.

They are called of the schismaticks horse-leaches, or bloud-suckers.

That Fa. *Parsons*, and Sir *Fra. Inglefeild* Knight, deuised the complot to set the Cardinals *Aldobrandinus*, *Caietane*, and the Bishop of *Cassana* together by the eares: and to fall foule one vpon an other.

N. wrote to Cardinall *Allen*, that Fa. *Holt* stoode guiltie, and might be accused by him of such infamous matters, as he durst not make mention of in his letters,

That

That Fa. *Holt* did not only intend, but would indeede giue wretched *England* in Conqueſt to himſelfe and his fauorites.

That Fa. *Holt* and his companions had gathered ſuch an infinite maſſe of money from the Catholicks in *England*, for diſpenſations, or vnder the colour of expending it to their vſes, as many credibly affirmed it to exceede the ſumme of 50000. pounds engliſh, which make two hundreth millions of Italian Scutes.

That the Ieſuites haue driuen certaine excellent men to deſperation, inforcing them to leaue *England*, and to enter into ſome religious order, or to take ſome other miſerable courſe.

That the Ieſuites in *England* by certayne cunning ſleights, hauing gotten into their hands all authoritie, good eſtimation, and all the ſtock or treaſure of money, do what they liſt at home and abroade. They thruſt out, and let in, hire, and buy, intercept letters, and maintayne factions as they pleaſe themſelues.

That Fa. *Holt* in *Belgia*, and *Parſons* in *Spayne*, haue continued theſe nine whole yeres, to the great griefe of the Nobilitie and Clergie: and haue procured themſelues to be continued the Kings ſeruants.

That there are many things in the dealings of theſe Fathers which offend good men: *viz.* the contempt of Nobilitie: the turning away of Students from the Colledge at *Doway*: the attempting to bring the moſt flouriſhing kingdome of *England* into a Prouince: the polling and pilling of Catholicks in *England*, vnder the colour of holy vſes by intollerable fraude: a continuall enterdeale with hereticks, and men of ſuſpected religion.

There muſt be care taken that the Prieſts in *England* may haue either equall or greater faculties then the Ieſuites, ſeeing their pride by reaſon of their large faculties is fenced (as it were) with authoritie.

That the Englisſh Nobles which are in *Belgia*, wonder that his Holynes ſuffreth Ieſuites in *England*, who are the firebrands of all contentions eſpecially in any place of authoritie, and that theſe ten yeers and more, notwithſtanding the miſerable clamor and lamentations of our Nobles and Gentlemen, who be oppreſſed vnder the yoke of ſlauery and their tyrannie.

The Ieſuites do withſtand any mans comming out of *England* into *Belgia*, vnleſſe they know him prepared to write, to ſpeake, to do what they will: and that he ſweare to be ruled by them: and herein they exerciſe notorious tyrannie.

Other infinite matters of this nature are omitted, which are conteyned in the letters that are kept vpon record: Taken out of letters dated at *Rome*, 8. Nouember 1597.

Concerning the whole Societie, and the Ieſuites at Rome.

THe Ieſuites are ſo ambitious, as not content with the bounds which their Fathers placed, in their vnſatiable deſire they haue alreadie ſwallowed vp Kingdomes and Monarchies.

That being led by this ambition, they go about to change the forme of the *Hierarchie*, or ſupreme gouerment of the auncient Church by diſordered packing.

That this pride and ambition of the Ieſuites, is the cauſe of ſeditions not only in *England*, in the very priſons there, in the Low Cuntries, and in *Italy*, but all the world ouer.

That this their ambition hath taken footing not only in Prouinces and Cities, but alſo in priuate families: it ſeparateth brethren one from an other, and the husband from the wife, inflaming them with rancor and enuie one againſt another.

That men muſt giue way to the time (as in the controuerſie

trouerſie at *Rome*) leaſt while they ſet a damme againſt the ſtreame of this their pride, the raging courſe thereof do burſt aſunder all the bands of honeſtie and modeſtie, and carry away headlong many with the force thereof.

That if this ambition do remayne vnpuniſhed, the age that is to come ſhall ſee that it will bring into bondage not only Prelates, but the very Princes and Monarches themſelues, whom yet ſhe flattereth in her infancie.

They beſeech the Pope that he would lay the axe to the roote of the tree, and cut off this pride of the Societie, ſpreading it ſelfe farre and neere, leaſt if once it arme it ſelfe with the authoritie of his Holynes, it powre forth a full reuenge vpon all others to their deſtruction, and make an infinite ſlaughter and maſſacre of ſoules, which they haue already begun to attempt in wretched *England*, to the great decay of the common cauſe.

That the Prieſts of *England* can finde in their baniſhment no harbour ſafe enough from this their ambition, vnleſſe they haue firſt receiued the marke of this beaſt in their forehead.

That the Pope can commaund nothing in all his Mandates but the Ieſuites finde meanes to fruſtrate it by the ſecular power, to the great ſcandall of many.

That the reuenge of theſe Ieſuites hath neuer an end but with the death of their aduerſaries, and their reproch after their death.

That the Ieſuites (meaning them of *Rome*) do vſe to intercept all manner of letters of all men whoſoeuer, not forbearing the packets neither of the Cardinals nor of Princes.

N. calleth God and his Angels to witnes, that the greateſt part of the Nobilitie and Clergie in *England* both at home and abroade do bewaile with ſighes and

teares their miserable estate, in that they suffer more grieuous things vnder these new Tyrants the Iesuites, then in their dayly persecutions.

That the persecution of the Iesuites is more grieuous to the Catholicks then of the hereticks in *England*, in this respect, because they suffer vnder them for their vertue, but vnder these in the name of treacherie and vnfaithfulnes.

The Iesuites haue so persecuted some Priests that are now Martyrs, as that their death hath bin imputed partly to the hereticks, and partly to the Iesuites.

That it is a knowne position among the Iesuites (diuide and gouerne) and therefore those Fathers at *Rome* do both stirre vp, and maintayne dissensions.

That the Iesuites Confessors are wont to abuse the consciences of their penitentiaries to their owne commoditie.

That of 300. Priests which haue entred into *England*, scarce sixe or seauen haue fallen away. But of twentie Iesuites eight haue reuolted: which is a notable slaunder, seeing there can not be found one of them to haue reuolted which were sent in by the Societie.

That the Iesuits in the Low-countries are so cruell, as that they haue not only brought many excellent men to a miserable end, but haue reproched them after their death.

That nothing doth so vex the English Catholicks as the contempt and hatred of the President that now is; and the slaunderous reproch falsely imputed to the renowned Cardinals, *Tolet*, and *Alexandrinus*.

That the Iesuites do eagerly wayt for the death of the Pope, and of the renowned Cardinall *Tolet*, that they might bring vpon all those that slaughter and bloudshed, which they long since assayed against as many as haue dared to oppose themselues against their tyranny.

The

The chiefe remedie wherein the state of all controuersies at *Rome* dependeth is, that the affaires of all the Colledges be committed to an assemblie of honorable Cardinals that are regular, both to looke into, and to determine of. For there is nothing that these tyrants more feare, then that they should be compelled before the Cardinals to render an accompt of their dealings. Neither doth any thing giue them greater libertie of their insolencie, then that they are free wel-nie from being called before any iudgement seate.

See you see (quoth *N*) my letters secretly and effectually, because the enemy, if he be not preuented, flattereth himselfe in an assured hope of a Monarchie. While the iron is hote, strike: worke out your businesse while your Patrones liue. Your enemies seeke but to gayne the time; and if they once set free themselues from the streights wherein they are yet incombred, they will (believe me) domineere most tyrannously.

The Iesuites seeke also the gouernment of the Colledge at *Douay*, neither feare they any bridle wherewith they can be curbed, but only, that the Iesuite Rectors should be made subiect to the regular Congregations.

The Iesuites by their Machiuilian practises go about to procure the dissolution of the Colledge at *Doway*.

The tyranny and insolencie of the Iesuites is horrible, especially of those that liuing in *Belgia*, do reproch, disgrade, depriue whome they list: and I feare (quoth he) do indirectly betray some vnto the enemy.

The Censure of Paris *before mentioned for our iustification, in suspending our obedience to maister* Blackwels *authoritie, vntill we knew his Holynes further pleasure.*

IN the yeare of our Lord 1600. vpon the third day of May, it was proposed to the faculty of the Di-

uines

uines of the Vniuersity of *Paris*, that by the letters of a most illustrious Cardinall, an Ecclesiasticall Superior was constituted in a certaine Kingdome with the title and dignity of an Arch-priest, to haue authority and iurisdiction ouer all other Priests residing in that Kingdome. This Cardinall did also declare in those his letters, that he did it according to the wil and good liking of the Pope. Notwithstanding, many of these Priests refused to subscribe to the authority of the sayd Arch-priest, before he had obteyned letters from the Sea Apostolick, conteyning the tenor of his confirmation, as well because that kind of gouernment was altogether new in Gods Church, and hitherto neuer heard of, that an Arch-priest should haue charge of a whole Kingdome, and such iurisdiction ouer euery Priest in that Realme: then also, for that it seemed to them by certaine words of the Cardinals letters, that the Arch-priest and his authority was graunted by false information: then lastly, because they noted great partiality in the choyse of the Arch-priest and of his counsellors. Vpon which and some other reasons, these Priests sent messengers to the Pope, for laying open vnto him these their difficulties: and therewithall to signifie their greatest readynes, as in this matter, so euermore in all other, to obey his Holynes.

The Arch-priest and those who are of his side accuse the other Priests of schisme, in that they deferred to obey the Cardinals letters, which moreouer he sayd were written according to his Holynes minde and pleasure.

The Question then is, whether these Priests be schismaticks? and if not, whether they did commit at the least some grieuous sinne?

The head and chiefe men of the faculty of Diuinity in Paris *chosen out of the whole company, assembled together*

in

in the house of the Senior Bedle in the yeare and day aboue written, after full and matureſt conſideration had of the matter, gaue this cenſure.

Firſt, that thoſe Prieſts, who vpon the aboue-named cauſes deferred to obey, were no ſchiſmaticks.

Secondly, that they committed no ſinne at all in that fact in it ſelfe conſidered.

By commaundement of our Deane and maſters deputed and ſelected by the whole facultie of Diuinity in Paris *De lacourt.*

The raſh and vnaduiſed aunſwere of Mayſter *Blackwell* to the Cenſure of *Paris.*

Reuerendi Patres & Fratres.

WHereas after the condemnation at *Rome* of the two Embaſſadors together with all their complices here; and alſo the Pope his Breue confirming the Cardinals letters, as *validas ab initio*, and vtterly condemning and inualidating all things done to the contrary: Some vnquiet perſons haue ſecretly ſought to the Vniuerſity of *Paris*, and thence pretend to haue or haue receiued a reſolution, that they neyther incurred ſchiſme, nor any ſinne in their proceedings here againſt mine authority. Whereas alſo it is manifeſt that after notice had from their Ambaſſadors of the Pope his expreſſe will made knowne vnto them partly by their impriſonment, partly by the teſtification of the two Cardinals, *Caietan*, and *Burgheſius*, to whome their cauſe was committed: which alſo the aforeſaid two Ambaſſadors did certifie hither by their letters, exhorting all heere to the quiet acceptance of their ſuperior, as being ordayned by his Holynes ſpeciall knowledge and abſolute order, without depen-

dence of their consent: that yet notwithstanding this perfect knowledge they repugned and stood still obstinate in their disobedience; so that the pretence of seeking to know the Pope his will was altogether friuolous in those which remayned heere. And thereby it appeareth, that the information giuen of the cause to the *Parisians* was altogether wrong, and (as it may be thought) fraudulent. For so long as they refused not their superior appoynted by the knowne will of the Pope, they neuer were condemned as schismaticks: and since and whileſt they acknowledged their superior they were neuer censured, but only as seditious in opposing against the Pope his order, and in disturbing the wished peace and tranquillity of the Cleargie and Laity of the Catholicks, and yet could neuer be freed from one of these two crimes. *Propterea, In Dei nomine* Amen. *Nos Georgius Blackwellus Archipresbyter Angliæ, & Protonotarius Apostolicus ex authoritate nobis sufficienter & legitimè commissa præcipimus strictè in virtute obedientiæ, & sub pœna suspensionis à diuinis, & amissionis omnium facultatum ipso facto incurrendarum, omnibus ecclesiasticis personis: omnibus autem laicis Catholicis sub pœna interdicti similiter ipso facto incurrendi*, that neither directly nor indirectly they mayntayne or defend in word, or in writing the censure of the Vniuersity of *Paris* (whether it be truly giuen or forged: whether vpon true information or otherwise) as being preiudiciall to the dignity of the See Apostolicall, and expressely contrary to his Holynes Breue: and to the sentence iudicially giuen by the two Cardinals appoynted iudges in our cause: and to our common peace so much wished for by his Holynes. And this we inuiolably commaund to be obserued vnder the paines afore specified, and greater also, according to his Holynes pleasure. Yet hereby we intend in no wise to disgrace the most famous

Vniuersity

Vniuerſity of *Paris*. For we hope verily, that eyther there is no ſuch cenſure of theirs: or elſe, that it was procured by wrong informations, and without manifeſting the ſentence of the two Cardinals: and the expreſſe confirmation of his Holynes of thoſe firſt letters, by which our authority was deriued vnto vs, which (God willing) we will ſpeedily procure they ſhall receiue from the Court of *Rome*. And ſo nothing doubting of your duties towards your ſuperiors, I leaue further to inſtruct, or exhort you, beſeeching God to bleſſe vs all. 29. *Maij*. 1600.

Georgius Blackwellus Archipreſbyter Angliæ & Protonotarius Apoſtolicus.

A reioynder of Maiſter Darrell *Deane of* Agen, *in defence of the cenſure of* Paris, *againſt* M. Blackwell.

Reuerendi Patres & Fratres.

THere is come vnto my hands the ſentence of M. *George Blackwell* Arch-prieſt, in condemnation of the cenſure and iudgement of the Catholique, auncient, and renowned Vniuerſity of *Paris*. Wherein was alſo thruſt a very peremptory *Proviſo*, but moſt neceſſary to auoyd reprehenſion: that no man ſhould vndertake eyther by word or writing to defend the ſayd cenſure. I deemed it not impertinent in few words to runne ouer the ſayd ſentence, to ſhew in part the inſufficiencie of it, as well for the honor of the ſayd ſacred faculty of *Paris* (which for the worthy ſchollers it hath brought forth, is highly eſteemed throughout all Chriſtendome) as for the aduertiſement of the abouenamed Arch-prieſt, that he may hereafter be ſomewhat better aduiſed ere he thunder out his cenſures: and do not vainely perſwade himſelfe, that he

can either tye the toongs, or ſtay the pennes of men by any ſuch vnreaſonable writ, vnleſſe he take ſome more ſober and conſiderate courſe of proceeding. And for breuities ſake to omit the friuolous preambles that are partly vntrue and wholy to ſmall purpoſe: the firſt of importance is, where he ſayth, That the information giuē vnto the *Pariſians*, was altogether wrong, and (as it may be thought) fraudulent. His reaſon is: for that they, who liked not his election at the firſt ſtood ſtill obſtinate in their diſobedience, after perfect notice of the Popes breue in confirmation of it, ſent them by their Ambaſſadors (who for honors ſake (you muſt thinke pardye) he alwayes ſo tearmeth) how ſound and true this aſſertion is, all *England* (as I think) knoweth right well. Sure I am, the common fame ſpread in all countryes betwixt *England* and *Rome*, (where the Engliſh are reſident) approued alſo by ſundry letters out of *England*, and from other coaſts, was, and is cleane contrary: *viz.* that they, who before ſuſpended their iudgements attending his Holynes reſolution, as ſoone as they were by the Popes breue certified of his pleaſure, ſubmitted themſelues to the Arch-prieſt, and acknowledged his authority. And that I ſtay not about needleſſe proofes in ſo notorious a matter, the very next words after in this his reſcript, declare as much. Mary I muſt needs confeſſe, that they are ſo clarkly and cleanely ſet downe, that they may perhaps couer ſome pretie equiuocation. Theſe be his words. For ſo long as they refuſed not their ſuperior, appoynted by the knowne will of the Pope, they were neuer condemned as ſchiſmaticks: and ſince, whileſt they acknowledged their ſuperior, they were neuer cenſured, but only as ſeditious, in oppoſing againſt the Popes order &c. The ſenſe in common vnderſtanding muſt needs be: that at firſt, ſo long as they had not certaine notice by the Popes

breue

breue of his will, and therefore refuſed to accept the new Magiſtrate, they were not condemned as ſchiſmaticks. Afterward they vnderſtanding of the Breue, acknowledged their ſuperior: and therefore were not cenſured as ſchiſmaticks, but only as ſeditious. By the latter part of which ſentence, it is moſt euident and cleare by his owne expreſſe declaration: that after certaine knowledge of the Popes commaundement, they acknowledged their ſuperior; and therefore were not cenſured, but only as ſeditious. What can be more contrary to that which he ſayd before? There, he auoucheth boldly, that after certaine notice giuen of the Popes will, they ſtood ſtill obſtinate in their former diſobedience here, that after intelligence had, they acknowledged their ſuperior. I dare not aske you, whether part of this flat contradiction you will beleeue, becauſe both cannot be true: for you muſt either hold (contrary to the rules of reaſon) both parts to be true, or elſe diſcredit him, that within the compaſſe of a few lines affirmed them both. But no marualye: for I am almoſt aſtoniſhed, to ſee ſo many foule ouerſights in this one poore ſentence. Let that contradiction paſſe: and marke an other in the ſame end of the ſentence: They are cenſured only as ſeditious, ſayth he: in oppoſing againſt the Popes order. What order was that, I pray you? Was it any other, then that they ſhould receiue Maiſter *Blackwell* for Arch-prieſt, and obey him? No ſurely: how then did they oppoſe againſt that order, who in that very time acknowledged their ſuperior, as in the ſame period he hath himſelfe ſet downe? What a wilfull peruerſenes is this, and blinde deſire of ſlaundering others, to cenſure thoſe for ſeditious, whom they know and do confeſſe to haue acknowledged their ſuperiors. But not to ſtand vpon theſe contrary points (which giue but ſmall grace vnto a graue ſentence) I may not omit that

ſtrange propoſition conteyned in the former part of the ſentence. It is: that they who liked not of his authority, were not, before they receyued certaine notice thereof, by his Holynes breue, condemned as ſchiſmaticks. This is ſo apparantly falſe, and ſo contrary vnto euery ones knowledge, that I much muſe what he meaneth, and where the ſtarting hole, and euaſion lyeth. If he vnderſtand only, that they were neuer condemned by ſentence of iudge, it may then paſſe: for ſo indeed they could neuer haue bin iuſtly. But to ſay, that he and his fellowes did not ſo call them, ſo report of them, and ſo write of them, and in a rude rayling pamphlet in latine ſo denounce them to the wide world, were (as I take it) to make open profeſſion, that he had made ſhipwrack of verity, modeſty, and honeſtie. Hauing thus briefely examined the preamble, I come now to the ſentence it ſelfe: wherein I will yet be more briefe. Me thinks he ſeemeth not a little to abuſe that great authority committed to his charge: *ad adificationem non ad deſtructionem*. For following his letters patents, and the right order of correction, he is to puniſh enormous faults after they be committed, vſing alſo before brotherly admonition: to try whether in the ſpirit of lenity, the party may be amended. But he contrarywiſe goeth about by new decrees to make faults (which paſſeth his Commiſſion for ought that I euer yet could ſee) and to puniſh faults without any warning moſt grieuouſly. But you will ſay: that it is for ſome heynous cryme, or elſe he would neuer haue bin ſo terrible and haſty to reuenge? well: let vs heare what enormous fault it is? Mary ſir, if any maintaine in word or in writing directly or indirectly, the graue, Catholicke and learned iudgement of the famous Vniuerſitie of *Paris*, although it be vpon due information truly giuen (for ſo much his words ſeeme to import) when he ſaith: whether

ther it be truly giuen or forged, whether vpon true information or otherwise) if he be of the Cleargie, he is presently to be suspended, and to lose all his faculties (the greatest penaltie that he could lay on him) if of the laitie: he is *ipso facto*, interdicted. I passe ouer, that for a light offence, or rather none at all, he hath ordained a grieuous punishment, contrarie to that rule of Iustice: *Pro ratione delicti, sit plagarum modus.* But this would I faine know, for the instruction of many others: how he commeth by the authoritie to interdict any of the Laitie. Sure I am, that in his letters patents, and the Popes breue, he hath no authoritie giuen him, but ouer Priests only: whom neither can he interdict, much lesse any of the Laitie, ouer whom he hath no iurisdiction at all, for ought I haue yet heard: let him then take heede, that casting out those censures which belong not to him; he doe not himselfe incurre the true censures of his superiours: and for censuring others vniustly, fall into the iust indignation and displeasure of almightie God. But he taketh it otherwise: and deemeth the Vniuersitie of *Paris* to haue failed much. Let that be his opinion.

But whether is likelier to faile, trow you: either one Bachelor in Diuinitie, or many Doctors: one as yet raw, and little practised in the discipline of the church: or many, of long time daily conuersant in Ecclesiasticall affaires: one hasty man (as it seemeth) and in the heate of faction: or diuers graue aduised men, free from all passion and affection? If he thinke by the priuiledge of his titles, to be any whit holpen: the Vniuersitie of *Paris* haue in their facultie present diuerse Protonotaries Apostolicke and Archpriests, and many greater officers of their bodie, as Archdeacons, Chancellors, or Vicar generals: that I may omit Bishops, who are commonly resident in their Dioceses. But perhaps some will say; albeit our Archpriest be

surmounted

ſurmounted in all other reſpects: yet in reaſons and proofes, he paſſeth them all. Let vs therefore come vnto his reaſons which are three in number, and barely auerred; but not one of them proued. The firſt is, that the cenſure of *Paris* is preiudiciall to the dignitie of the Sea Apoſtolike. Proue that good ſir. For without proofe, that aſſertion will be taken for fond: and I in a word, will proue it alſo to be falſe: for they ſay, it was neither ſchiſme nor ſinne in that doubtfull caſe of the Archprieſts election, to ſeeke vnto the Popes holines for certaine reſolution, where they are ſo farre off from derogating any whit, from the dignitie of the Sea Apoſtolicke, that they doe highly commend it; acknowledging the right of appellation from all inferiour courts, to appertaine vnto the Court of *Rome*, which is a ſpeciall prerogatiue, whereby we proue againſt heretikes, the ſupremacie of that Sea. This firſt worthie argument then, is drawne perhaps *à contrario ſenſu*.

The ſecond is, that their cenſure was contrarie to the Popes breue. As iuſt as *Iermaines* lippes. For their cenſure onely was: whether it were ſchiſme or any ſinne, before there was any breue, and wholy abſtracting from the breue: How could it then be oppoſite to that, with which it did nothing at all meddle, or any whit concerne? The third and laſt reaſon is: that their cenſures were contrary to the ſentence of the two Cardinals. No ſuch matter good ſir: For the Cardinals ſentence was onely againſt two by name, and for no other matter, as the ſentence expreſſeth, then for that they had exerciſed controuerſies with ſome other men of their owne order (which alſo how true it is, let them iudge, that know their conuerſation) therefore they thought it expedient, that they ſhould not returne into the Countrie for a ſeaſon without leaue. Now let them conſider who are of higher capacitie

then

then my ſelfe: how this ſentence is oppoſite vnto the cenſure of *Paris*: that in doubtfull cauſes to appeale or ſue vnto *Rome*, is neither ſchiſme nor ſinne: for my wit is too ſimple to reach vnto it, Well to draw towards an end. After that this good man had in ouer great haſte taxed the cenſure of the Vniuerſitie of *Paris*, as preiudiciall vnto the dignitie of the Sea Apoſtolicke, and contrarie to the Popes breue and Cardinals ſentence: he forſooth (and if you liſt to beleeue him) telleth you that he meaneth not to diſgrace that moſt famous Vniuerſitie. Surely, if he thought, that he could diſgrace it, he deceiued himſelfe fowly. For the grace, credit, and renowne of the vniuerſitie of *Paris*, little dependeth vpon the verdit of ſo baſe and meane a Magiſtrate, and contemneth the bald vnlearned reprehenſions of ſuch ſimple Clarkes. If they meane in ſubſtantiall arguing, to coape with ſo honourable a companion: let them put downe plainely the caſe, as it was propoſed vnto them, with their cenſure, and withall in Latine (as they may vnderſtand it) without paſſion diſproue it like Diuines: and then it may be, if they ſee any thing worth the anſwering; that they will giue ſufficient ſatisfaction to the world of their cenſure. In the meane ſeaſon it muſt needes bee ſmall honour vnto the Archprieſt and others of his band, to oppoſe themſelues againſt the moſt learned, catholicke and famous Vniuerſitie of *Paris*, as he himſelfe acknowledgeth it: who doe ſtill auouch, and will vphold their cenſure for iuſt and true in any place, whereſoeuer it ſhall be called in queſtion: which me thinkes ſhould much moue all good Catholickes, not ſo ſtifly to backe that ſide againſt other innocent men, who after ſo long and fruitfull trauels for our Countrey, are now for nothing (as it were) mightilie wronged in their good names and credits.

I for my part, who alwaies haue moſt tenderly loued the Catholicke cauſe, am moſt ſory to ſee ſuch pi-

eifull diſſenſion about trifles: and doe moſt earneſtlie *in viſceribus Domini noſtri Ieſu Chriſti*, requeſt and require the Archpriest, and thoſe that are ouer paſſionate on that part; to content themſelues with the ſubmiſſiō of others vnto the Popes Holines Breue (which was a high poynt of perfect obedience, conſidering what tender audience was giuen vnto thoſe whom they ſent) and leaue off that fruitles iangling, whether they ſinned before or no: or what kind of ſinne it was. Who would not haue thought, but that vpon the receite of the Popes Breue, and obedient acceptance thereof, all would haue been quiet and appeaſed: one forgiuing another, if ought before had paſſed amiſſe: and all ioyning together in defence of each others credit and good name, which was and is moſt neceſſarie for the maintenance of the common cauſe and comfort of all Catholicks. Well at the length yet, for Gods honour, and the holy Churches good, and your owne quietnes, returne vnto that Chriſtianlike and brotherly peace and charitie, ſo much deſired of all entire and deuout Catholicks: which that our louing Sauiour may giue you grace to doe, my humble prayers haue alwaies been, and ſhall neuer, I hope, fayle. Thus in all dutie and affection, recommending my ſelfe to your good prayers, I deſire to be partaker of your fruitfull trauailes. At *Agen* the 4. of Auguſt.

Your humble brother and ſeruant in our Lord: *Iohn Darel.*

We were here conſtrained to breake off, for feare of ſome danger by an intended ſearch: ſo as we haue omitted M. *Blackwels* letter, mentioned *pag.* 49. with anſwere vnto it: which together with ſome other matters you ſhall receiue ere it bee long. In the meane while we commit our ſelues to your faithfull prayers: and you by ours, vnto Almightie God.